

ADAHOONIŁGII

THE NAVAHO LANGUAGE MONTHLY

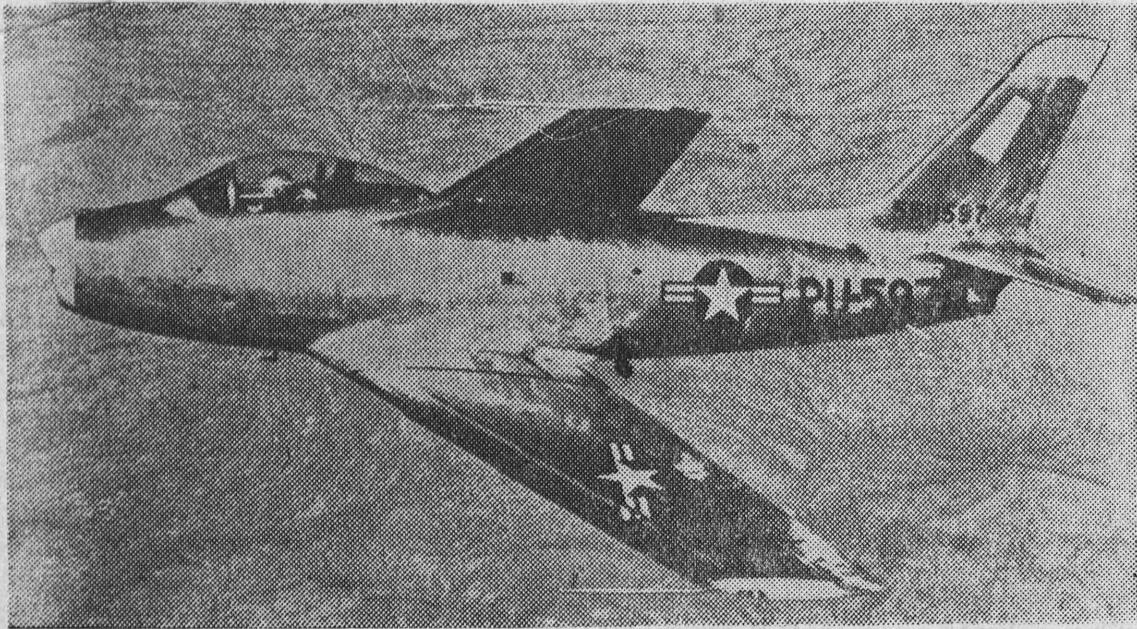
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DECEMBER 1, 1948

NAALYEHÉ BÁ HOOGHAN BINIYÉ NA'ALDEEH

Kóhoot'éédáq' Bilagáana Jééhkał wolyéé léi' kwii Diné yitah níyá. Wáashindoondéé' bi-deel'a ha'níigo kwii nihitah níyáa ni'. Naabehó bikéyah bikáa'gi t'áadoo le'é Diné t'áá bí yindaalnishgo yee 'ák'idadéekáah dooleetli nabik'ídílaał bi'doo'niidgo 'Indins yinant'aí nilj ha'nínigíi 'áadéé' 'abiíl'a' hodoo'niid ni'. 'Ako 'ídáq' kwii t'áadoo le'é t'áá nihí 'ádaat'-jj dooleet, dóo t'áadoo le'é yadiizini bee ndaa'nilgóó da, dóo t'áá nihí ɬeejin da hadaahgéed-



Kwii chidi naat'aí be'elyaaígíi 'éí siláago yee da'ahigánigíi 'át'é. Díi 'ániid 'ánáádaalyaa jiní. Bitá'ígií t'áá dinéenigo 'ályaa. 'Ayoo dadilwo' dóo 'ayoo t'áá 'áál'íjílgí 'át'é jiní.

go bee 'ák'idadéekáah dooleet níigo díkwíigo shíj yiniiyé diné 'álah 'áyiila. Kwii Diné yitahgóó naagháhádáq' 'áldó' díi Diné yitahgóó naalyéhé yá naazdáhígíi ha'át'éego shíj yqñh tsídeezkéezgo Diné yił 'ahaan nda'iilnihgi yína'ídílkidgo yaa nídiizdá.

'Eí 'ákódzaa dóo 'índa Naabehó yitahgóó naalyéhé yá naazdáhí danilínii náás hodeesh-zhiizhgóó yik'ehgo Diné yił 'ahaan nda'iilnihdooleetli yá 'áyiila dóo Naabehó binant'aí béeesh bqñh dah naaznili ha'nínigíi yaa nída-dóot'jj yiniiyé yiaya naaltsoos yee niinítsooz. Díi Jééhkał naaltsoos haidilalaígíi 'áníigo naalyéhé yá naazdáhí danilínii kót'éego Diné bikéyah nílinii yik'é nda'iilee dooleet. 'Aá-dóó t'áadoo le'é Naabehó yich'j' ndayiilníihii dóo kohgo t'óótl bá nít'i nahalingo 'áadóó wóshdéé' yaago bágh da'íl'jgo t'éiyá ndahaniih dooleet. Bilááhgóó 'éí dooda. Díi k'ad kót'éego naaltsoos bikáa'go béeesh bqñh dah naaznili danilínigíi biyaa niiltsoozgo kóhoot'éédáq' t'óó dqají' ch'ééholzhiihigo yee lág da'asłíj'. Wóózhch'jjid wolyéhígíi biyí 'álah 'azl'jgo bee lág 'azl'j'.

Díi Jééhkał wolyéii yee hodeez'ánéé 'Indins binant'aí baa nít'i silj'go 'ání, díi hodeest'ánigíi Diné bá yá'át'éeh, doodai' doo bá yá'át'éeh da dideeshniiłígíi doo bihóneedzqáa da. Házálá ts'ídá 'ákót'éego naalyéhé yá naazdáhí dahwéelááh dóo 'ákót'éego naalyéhé yá naazdá dóo 'áájí ts'ídá ndahazt'i'gi doo naaltsoos 'áltso bikáa' 'ályaa da lá. 'Ako 'éí t'áá 'ákót'éego Wáashindoondi yah 'anájahígíi yił ch'iiní'q. 'Ako kodóó ha'asídí la' bididoochił. 'Ako Naabehó dine'é naalyéhé yá naazdáhí yił 'ahaan nda'iilnihgi ts'ídá ndahazt'i'jj' 'áltso neidoólkah dóo yee naaltsoos yah 'anéi-doo'nił níigo yihodeez'q.

'Ako 'éí 'ákódzaa dóo k'ad nihitahgóó naal-

yéhé bá dahooghangóó ha'asídí la' tágikááh. Diné bikéyah bikáa'gi neeznádiingo daats'i naalyéhé bá dahooghan. Díi naalyéhé bá da-hooghanílgíi la' dahótsaa. La' 'ádahoolts'iis. Kin lq'í naazhja'a'dóo t'áá 'áhánígi la' naal-yéhé bá dahooghan. La' kin naazhja'a'dóo danízaadi naalyéhé bá dahooghan. 'Ako díi naalyéhé bá dahooghanílgíi t'áá níltéél nt'éé' bitaa da'asdee'. Naalyéhé bá dahooghan t'áadoo la' bitis hodilzhishí bitaa' dooldahígíi 'éí doo ts'ídá bihodiikaal da. Danitsaaígíi dóo 'ádaat's'iisígíi dóo bich'j' 'ádaahání yígi dóo bich'j' danízaadígíi 'éí la' bitah haasdláa-go 'éí bitaa'asdee'. 'Ako t'áá níltéél nt'éé' bitaa'asdee' nilj.

Béesh bqñh dah naaznili náhást'éigo bits'a'nilgo sinilígíi 'ádaaníigo Diné bił dah ni-dahaz'qágóó 'álah dazhdooleełgo diné la' ha'asídí yił tágididookah la' ndahizhdoonit. 'Ako 'éí díi ha'asídí tágikáhígíi hoł haz'qají' eekaigo bidizhdoogáál dóo bił tágidhdoonah. T'áá hó hoł haz'ániyi t'éiyá. 'Aádóó tágóó 'anáánáákaigo 'áájí diné niiltinéé 'ináádidoo-dáał. Béesh bqñh dah naaznili 'alqají' yá dah nánidaahígíi t'áá bikéé' góne' dah náánás-dáhígíi, Zhealy Tso wolyéhígíi, 'éí diné biná-hásdzó bikáa' t'áá níltéél nt'éé' ha'asídí bił tágididookah ha'níigo niho'deeltj. 'Eí náhás-t'éí sinil ha'nínigíi ndahastj. 'Áltso t'á'dool-dee'go béesh bqñh dah naaznili 'álah silj'go bee bił náhozhdoonih hodoon'iid.

Haa yit'éego na'iinihgo lá Diné dóo naalyéhé yá naazdáhí t'áá 'áłch'ishjí bá yá'át'éeh dooleet lá, jó ha'níigo biniiyé na'alkah. Há lá naalyéhé yá naazdáhí shíj 'ayoo binda'adlo' lá ha'nínigíi 'éí doo biniiyé da.

Ha'asídí tágikáhígíi naalyéhé bá hooghangi yikahgo naaltsoos na'ídíkid bikáa'go yah 'adajíjááh. Naakidi neeznádiin daats'i bii-gahgo na'ídíkid. Kin lq'í dah naazhja'a'dóo bits'a honí'qádi haa lá nízahdi díi naalyéhé bá hooghan si'qá lá, jó níigo tágóó na'ídíkid. 'Índa ha'át'íi lá naalyéhé yá sidáhí 'ádá yis-láá lá. Jó 'éí tó béesh biyí'déé' hadaazlínígíi lá, hade. 'áhoot'jjhgo bii' nii'oh nída'aldahígíi da, 'áadóó 'atsinilt'ish bee da'dilth'ígi díi bínkahodíkid dóo hó hadaalzíid. 'Aádóó t'áá lá'í nááhai yéedóó wóshdéé' díi naalyéhé bá hooghanílgíi bee béeso díkwíi naa ninídee' da-ho'di'níigo ndahódíkid. Ch'iyáán dóo 'éé' 'ádaat'éí dóo bee na'anishí nináneel'qají' haa néelqá' na'iini' biniiyé sínínil daho'díni. 'Eí 'áadóó t'áálá'i ní'ánigo naaltsoos bikáa' sinil-gó ha'asídí danilínigíi ndeijaah. 'Aádóó báqñh da'ílínii bikáa' 'ádaalne' naaltsoos yéé bikáa'-gi. 'Aádóó 'qñh na'aznili'gíi dóo béeso 'ada'-ii'niłgíi da 'ináóltq'í danilínigíi bínkahodíkid. 'Aádóó tágóó na'ídíkid. Naalyéhé yá naazdáhí danilínigíi yaa halni'gíi doo t'áá 'éí t'éiyá naaltsoos bikáa' 'ádaalne' da. T'áadoo le'é naaltsoos dabikáa'go bee njis'ánigíi t'áá

(Page 2 bikáa'gi baa nááháni'.)

NAAKAII BITO'GI 'INÁ'ÁZT'I'ÍGÍÍ

By Woodrow Becenti, Mexican Springs, N. M.

Shí díi Naakaii Bito' hoolyéegi diné binani-t'aí táá' naaznilí ha'nínigíí bá naaltsoos 'íítl'-iní nishlígígo k'ad kodóó t'áá' áhoołts'iisígo nihil ch'íhonish'aah. T'áá' aghá daaz'á nida-halinigíí t'éiyá baa hodeeshnih.

Díi k'ad Naakaii Bito' hoolyéegi k'éehwii-t'inii t'áá' aanií t'áá' yá'át'eehgo haiikai 'ash-dla'áadah náhaiídáq' kwii nihiná'ást'i'go. Níwohdq' dó' yá'át'eehgo k'éehwiit'íí nít'éé'. Nihimá sání, nihichai, nihizhé'é, nihimá, nihik'isóó dóó nihilahkéí da yá'át'eehgo bíl k'é da'ahidii'ní nít'éé'. Hái shíí kwá'ásiní dani-

línii t'áá' ałtso nihil daniljigo bíl 'ahaan tsí-deikees nít'éé'. 'Aadóó 'ashdla'áadah náá-haiídóó wóshdégé' t'áá' nihinant'aí dajílinii, béesh bqñ dah naazniligíí, Wááshindoondéé' dó' Bilagáana ła' John Collier wolyéé nít'éé' jini, 'éí t'ah daats'i naaghá, jó 'éí 'íidqá' naat'áanii niljigo 'éí bíl 'ahadazhdeest'ág' lá díi k'ad kwe'é Naakaii Bito'gi 'aná'ázt'i' 'ádool-nít. Biyi'gi nihikéyahígíí 'ashdla' nááhaij' nihá baa 'atídoot'íjíl ha'níigo bee 'ahadazh-deest'ág' nít'éé' lá. Jó 'éí yéeni' 'aadéé' t'áá' aanií t'áá' yá'át'eehgo hoolzhiih dóó ła' t'áá'

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'ałtso hats'ág' bii' da'deest'íjíl, 'áko hoyoo-ch'íid dooleelígíí doo bihóneedzqá da.

Naalyéhé bá hooghan naalkahígíí 'ałtso baa na'asdee'go shíí 'índa t'áá' kágóó béná-dahódzin dooleel. Díi béédahoozinígíí t'áá' 'ałtso naaltsoos bikáá' nii'nilgo Wááshindoondi Bilagáana ła' Youngblood wolyé 'éí bich'íjíl bíl 'íidolnít jini. Díi Bilagáana Youngblood wolyéhígíí 'ashdla'áadah nááhaiídáq' t'áá' 'ákót'eeego naalyéhé bá hooghan hayísid. 'Áko díi hastiin naalyéhé yá naazdáhí Diné yił 'a-haa nda'iilniihígíí t'áá' bíl bééhózin. Díi naal-tsoos bich'íjíl bíl 'áná'ályago haidoosił dóó t'áá' 'éí binahjíjíl yá'át'eehgo bik'ehgo nda'iiniih dooleelígíí yaa ndóot'íjíl 'Indins binant'aí nilníngíí yił. 'Áadóó 'índa 'Indins binant'aí nilníngíí Naabehó binant'aí béesh bqñ dah naaznilí danilníngíí yił yaa nínáádadóot'íjílgo shíí 'índa díi naalyéhé yá naaznilí bá níilyá yéé hanáánát'eeh dooleel. 'Áko 'índa t'áá' 'álch'ishjíjíl bá yá'át'eehgo 'ádoolnít. Díi 'ákó-dzaago 'índa naalyéhé yá naazdáhí danilníngíí t'áá' 'át'é t'áálahá góne' 'álkéélk'e didookah. 'Áko doo ła' 'aláahgo lída'acháazh da dooleel. Jó 'éí bqñ díi na'alkahígíí yii'a' dóó t'áá' 'éí binahjíjíl yá'át'eeh góne' bá 'ádoolnít t'áá' 'álch'ishjíjíl Diné dóó naalyéhé yá naazdáhí dani-línii.

(Prepared in conjunction with Mr. Moris Burge, Field Representative to the Commissioner, and in charge of the Trading Survey.)

About a year ago, a man by the name of Max Drefkoff came here to the Navaho country. Mr. Drefkoff was sent here from Washington to find out for the Commissioner what could be done by way of developing industries, such as furniture factories, textile shops, canneries, coal resources, and things of that kind. He stayed out here for several months, meeting with Navahos all over the reservation, and carrying on his studies. During this period he also became interested in the mode of operation of the trading business in the Navaho country.

He subsequently submitted his plans to the Tribal Council. Among them was a plan calling for trader regulations. According to Mr. Drefkoff's plan, regulations would be imposed, in accord with which traders operating on the reservation would be charged a certain rental for tribal land, and according to which the traders would be told how much they could make as profit on the things they bought and sold in trading with the Navahos. The Tribal Council agreed to this plan, and accepted it by a resolution passed at a meeting held in March, 1948.

Many people, including the traders, Congress, and friends of the Navaho, felt that the Drefkoff Plan, with regard to trading, would not be in the best interest of the Navaho people, and would put even the fairest traders out of business.

According to the law, the Commissioner of Indian Affairs has the right to control trading on Indian Reservations. This law also states that the Indians have a right to say who shall remain on their land, and the tribe has the right to set forth the conditions according to which outsiders can occupy tribal land. This means that the Navahos and the Commissioner in Washington, acting together, must decide how traders shall operate on the Navaho reservation.

When the Drefkoff Plan reached the Commissioner, he

said that he did not have enough facts about trading on the Navaho reservation nowdays to decide whether or not Mr. Drefkoff's Plan was good or bad for the Navaho People. So he told Congress, the Navahos and the traders that before he decided what should be done, he would send a representative to make a careful study of the present-day trading situation.

He has sent his representative to the Navaho country, and several men are now going about over the reservation gathering information about trading. There are more than 100 trading posts on the reservation. Some of these are big posts which do a lot of business; some are small posts which have few customers. Some are close to towns, while some are far away from towns. In studying trading, it is not necessary to go to each trading post on the reservation. About 30 posts were selected for study. These represent posts of all kinds. Some are big, and some are small; some are isolated, and some are near town. The ones selected for study are scattered all over the reservation.

The Advisory Committee of the Tribal Council asked that meetings be held in each district over the reservation, at which the people in the locality would be told about the trading study. The Advisory Committee also asked that each local group name a man to accompany the investigators, to see how the study was conducted. Also, the Advisory Committee named the Vice Chairman of the Tribal Council, Zhealy Tso, to accompany the investigators wherever they went, so he could report to the Council on how the study was carried out.

This study of trading is being carried out to find out just how a trading post can be operated to the greatest benefit of the Navaho People. The study is not being carried on for the purpose of finding out who are the bad or unfair traders.

When the investigators go into a trading post they carry with them a questionnaire containing more than 200 questions. They find out how far the trading post is from the town where the trader buys the goods he sells. They find out whether the trader has indoor toilets, running water, electricity, and things like that. They find out how much money he made last year. They have a list of groceries, clothing and hardware, and they find out from the trader just how much each item on this list cost him, and just how much he sells it for. This way they find out how much profit he makes on these items. They find this out for both last year and this year. They find out how he handles pawn, whether or not he charges interest, and how much he charges. They do not merely take the trader's word for these things. They look at his records.

When the investigators finish their work, they will know a lot of different things about trading on the Navaho reservation. When they have finished this study, they will send their work to Dr Youngblood in Washington. He is the man who studied Navaho trading 15 years ago. He knows a great deal about Navaho trading. He will study the reports made by the investigators, and then he will make recommendations to the Commissioner. Then the Commissioner will be able to get together with the Tribal Council, and perhaps some trading regulations can be drawn up which will work to the advantage of both the Navaho People and the traders. If there are traders on the reservation who charge too much for their goods, or who are otherwise unfair to the people, they will be made to conform to the regulations, and make their posts like the best posts on the reservation. It is better to study the traders in order to find out just how a really good post should be run, than to find out about how the bad posts are run. If we can find out the good things, we can make rules that will force the bad traders to change, and which will not hurt the good traders.

yá'át'eehgo daniilnish. Nihich'íjíl nda'iilyéego t'áá' yá'át'eehgo niha'álchíní 'ada'dilnahgo hoolzhiih. 'Eí 'iná'ált'ih yéé 'ałtso 'ahéénidéél siljíjíl dóó nihiljíjíl, dibé, t'lízí, téli dóó béé-gashii da t'áá' ałtso t'l'óó'góó kódadoohlít nihil doo'niid. 'Eí 'ákódeiilyaa. Nt'éé' diné 'ałníi' biláahgo yilt'ego daats'i dooda dadíi-niid.

Hájíshq' nihiljíjíl dadíiilká? T'l'óó'góó ch'ídahineelkaad ndi diné 'áadi keédaahat'iinii doo bíl yá'ádaat'eeh da dooleel. Ha'át'iishq' bich'íjíl ndahiilyéego bikéyah bikáá' nda'niil-kaad dooleel, jó dadíiñiidgo yaa saad dasas-łíjíjíl. 'Áko 'ákwi Bilagáana ła' nihinant'aí jíljíjíl nihaa 'áhojilyág' nít'éé' 'éí diné 'áłah 'ájíilaago nihinant'aí danilínii 'ákwii bíl 'a-hadazh'deest'ág'. Dibé t'áálah'í t'l'óó'góó kóoh-łáago béeso t'áálah'í dootl'izh wolyéhígíí bik'eh ní'ág' dooleel. Béégashii t'áálah'í t'l'óó'góó kóoh-łáago naaki yáál bik'eh ní'ág' dooleel. Łíjíl da t'l'óó'góó kóoh-łáago naaki yáál bik'é nihich'íjíl nahalyée dooleel náhidizidzjíjíl. Jó kót'eeego 'íidqá' Bilagáana léi' yee nihich'íjíl haadzíjíl nít'éé'. 'Áko bee lá 'azljjíl. 'Eí yéeni' t'áá' naakihidi nihich'íjíl nda'asyáa ni'. Jó 'íidqá' nihits'ág' 'ánászjíjíl yéé 'éí díi jíjígódóó t'áá-łá'í sindáo ndi t'ah doo bik'é nihich'íjíl 'análne' da. 'Eí 'íidqá' t'l'óó'góó dah dahidíníidzood yéeni' díi jíjígódóó t'ah ndi t'áá' t'l'óó'di. Bééga-shii da. Łíjíl da.

Nihiljéé t'l'óó'góó nihaa ch'ídahaazhjéé' dóó díkwíi shíí 'éiyá nídeezidgo 'aadéé' ła' yah 'anídahidooh'nił náánihi'doo'niid. T'áá na'a-dlo' naolníigo biniinaa diné t'áá' ni' daniljíjíl ndi t'áá' díkwolt'ehé yah 'anida'iis'nil. Biljjíjíl di-béhígíí t'áá' 'ashdla'í dóó neeznáaji' nihooll'áago yah 'anidayiis'nil. 'Eí 'áádóó t'áá' baa saad náhadleehgo hastáq' daats'i nááhai. Wó-náásdóó díbhéhé t'áá' łahjíjíl 'ałtso nahaaznii'. Díi baa saad hólónígíí biniinaa diné biljjíjíl da'i-línii t'áadoo deiniihí Bilagáana bich'íjíl na-haaznii' lá. 'Aadóó 'éí béégashii yígíí t'áá' 'ákónáánázzaa. T'l'óó'góó bíl hoda'asnii' yéé ła' nát'ág' yah 'anídahidooh'nił hodoo'niid. T'áálah'í dóó níléi' ashdla'jíjíl nihooll'áago yah 'anínádayiis'nil. 'Eí yéeni' 'éí díish jíjígódóó ts'ídá baa saad hólóní baa saad hóljé. T'áá' 'éí biniinaa díi béégashii yígíí t'éiyá bá haz'ág' k'ad díi 'aná'ázt'i'ígíí biyi' góne'. Dibé 'éí doo ła' 'áajíjíl nídoodáał da. Łíjíl dó' doo ła' 'áajíjíl nídoodáał da. 'Eí bqñ díi k'ad dibé ła' nihee hóljéogo 'éí níléi' t'l'óó' dóó níwohjíjíl t'éiyá nihá haz'ág' Łíjíl da bee hinishnáa dooleel níi-dzingo 'éí níléi' t'l'óó' dóó níwohjíjíl t'éiyá nihá haz'ág' Béégashii bee hinishnáa dooleel noozjíjíl gogo 'éí 'índa 'aná'ázt'i' góne' nihá haz'ág' jó danihijiníigo bee nihich'íjíl ninádajikahgo 'át'é.

'Aadóó béégashii naalyé doo nihil béédahó-zinii, béégashii t'áadoo nídadooltééldéé' daii, 'índa dibéjíjíl nihil da'agháii, jó 'éí k'ad t'l'óó' bi-k'ee ti'dahwii'nííh 'aná'ázt'i' dóó t'l'óó' di. 'Eí biniinaa kóhoot'éedqá' haigo Nílch'itsoh wolyéego nídzidzjíjíl biyi' naaltsoos bee hadiishkáa. Ha'át'eeego lá dooleel díi bibéégashii daholó-lnígíí ła' t'éiyá bibid ntsaago 'áda'dólzín. Nihí yéé la' 'éí t'l'óó' t'áá' 'ałtsoní bééda'ii' níih. Haa lá yit'ee lá? Dibé yee' dó' t'áá' ła' yah 'aní-dahidíníidzołish kí jó ch'ééh díniid. Doo ła' bee haz'ág' da ni t'l'óó' dashizhdíniid. 'Eí naa-t'áaniishchíin daho'di'níinii da 'ákódázhdií-niid. 'Aadóó wónáásdóó béésh bqñ dah naaznilí baa nílt'i'. 'Eí yéeni' díish jíjígódóó t'ah doo nihá bééhoozjíjíl da. 'Eí díi k'ad Nílch'i-

(Page 3 bikáá'gi baa nááháni').

ADAHOONIŁIGII

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NAAKAII BITO'GI 'INÁ'ÁZT'IÍGIÍ

(Continued from page 2.)

tsoh wołyéego ndízídígíi t'áálá'i dóó níléí tsee-bíí jjíjjí' daats'i nihá Ɂa' dajilééh. Jó 'áko ndi doo yá' áshxqóo da. K'ad díí ts'ídá t'óó binii-naa 'ahináádijah. Habéégashii ná'ázt'i bii' nijisnilígíi dóó t'óó'góó ch'ínihidi'needzoodgo t'óó'di kéehwiit'ínígíi jó díí 'alch'íj' sii'nil. T'óó'góó ch'ínihidi'neelkaadjí 'alááh 'ániidlqá'. Dicchin, te'é'í da bik'ee ti'dahwii'nííhjí 'aghá 'ániidlqá'. Díí Naakaii Bito'gi 'iná'áz-t'i'íígíi bik'ee ti'hwii'nííhjí 'aghá 'ániidlqá'.

'Éí biniinaa háí shíj hódahólnííshíj, háí shíj díí t'áá dazhdilizts'ágá' shíj, Tségháhoodzání dóó nléí Wááshindoongóó 'ahoal'áii nihee 'ádíhojólñihii t'áá nihaa jjh jinízin shíj ts'ídá t'áá 'ájítso t'áá nihá baa ntsídajikees dooleet. T'áá nihá baa nda'jookqah dooleet. Tségháhoodzánídi naat'áanii t'áálá'í ho'di'nínígíí díí bee hoł nahosisne'go 'eii baa hólne'ígíí doo la' shił bééhózin da lá. T'áá la' 'aaníí yá'át'éeh-go kééhoht'íj nít'éé', kót'éego la' nihaa ntsés-kees. Nléídéé' t'óó baa ha'ooldee' yééqdáq' naat'áanii daniliinii yiniiyé tágikááh. Diné yá'át'éeh yáadaalt'iíi nléí Dá'ák'eh Halání dóó Toohgóó da biniiyé tágít'éeshgo yá'át'éehgo yaa ndahalne'. Yówéé shíj 'át'éé lá. Honá'-áztl'i'go biyi'gi dibé hólóogo. 'Índa biyi'gi béeágashii hólóogo. 'Índa biyi'gi naalyéhé báhooghan hólóogo. 'Ayói 'ánóolin lá 'ákót'éego. Jó dahaníigo kót'éego diné la'í bił bée-hoozin. Sáanii, hastóí da bił bée dahózin. Haa shíj néelqá' ch'ikéí, tsílkéí da bił bée dahózin. 'Áko díí kwii, kodi bik'ee ti'dahwiit'niihii 'éí t'óó baa yá daniidzingo biniinaa doo ndiháaji' da baa dahwiilne'góó, nihinant'aí t'éiyá t'áá nanit'inee nihá hasht'éédeidoodlíích'ééh daniidzingo k'ad 'éí t'óó haat'éeh nahalin. 'Éí baq ts'ídá t'áá 'áltsgo nihíł bée-hózin dooleet. Kót'éego yá'át'éeh dooleet.

Díí béégašhii bee lá'í 'ídíl̄ ha'nínígíí 'éí shí-doo bee 'anishtah da. 'Áko 'éí baq̄ 'áda'ool-ijílḡi doo shił béehózin da. Ndahalyéégoo ndi 'ákwií la' ndahalyéé lá t'ááłá'í sizinígíí, díí-doo shił béehózin da. 'Áko ndi t'áá 'éí bitah-shizhé'é béeágashii la' baa nahaaznii'. 'Áko díí Naakaii Bitó'doo béeágashii yígíí 'éí t'áá 'aaníi 'ilíjgo nahaaznii'. 'Ilíjgo dahidédlo'go nahaaznii'. Nihí díí kodóó t'áá Naabéehó bi-béeágashii yígíí, doo Wááshindoon bits'áqdóó noodahii yígíí, 'éidíigíí 'éiyá t'ah 'a'oh 'ilíjgo nihaa ndahaaznii'. 'Áko 'éidíigíí ták'go shi-zhé'é baa nahaaznii'. Béégašhii tsá'ii naakidi bináhaaígíí dóó biyázhí t'áá 'áłts'ífsí yee', cho'ádinii nilíjgo dóó náánála' béeágashii yáázh la' bináhaaii nilíjgo, jó 'áko 'éí bił ták'-go nahaaznii'. 'Áko béeso naakidi neezná-diin dóó ba'aan tseebídiin dóó ba'aan tseebíi-

bágh 'azljj'. 'Ako 'aláahdi la' diné bich'i'ndadi'yoolyéél lá béisgashii Wááshindoón bits'qádéeé' danéedéehii dabíljj'igíí nisingo báqhsídékéez. Háálá 'áájí 'aláahgo bágh 'iljjigo bá ndahaaznii'. Nt'ée' diné ká' yaa ch'ihoní'áqgo béisgashii t'ááláí sizínígíí hastádiindóó ba'aan naaki bágh 'iljjigo kót'éego bik'ehgo nihich'i' nda'iisya' níigo yaa ch'ihoní'á. 'Ako 'éí bik'ehgo baa ntsáhákeesgo la' t'ááaaníí béeso lq'i t'óó háájí shíjí neheleeh lá.

'Áko t'oo baa ntséskeesgo t'áa la' doo yá'á-t'éeh da. Ts'ídá la' t'aadoo yá'át'éeh wóle'gi da. Biniinaago, jó 'akon díí 'ániid ch'ihóní-ánígíí kóhoot'éédáqá' Nílch'itsoh wolyéhígíí ní-dízídígíí biyi' yéqdáqá' naaltsoos bee 'íí'ah. Díí k'ad Naakaii Bito' hoolyéegi Naabehó bił-kééhasht'ínígíí ts'ídá la' doo yá'át'éehgo doo-keh da. Ts'ídá ln' doo k'é éda'ghidó'ne', 'íí'

Kan da. Ts'ida lá doo k'e náa ahdo ne d-
t'éego 'ałts'qají' shijéé'. Ha'át'éego lá doo-
leeł lá? Béégashii hwee dahólónigíí la' díi
Naakaii Bito'gi 'iná'áz't'i'ígíí t'áá 'íiyisíí bee
'ádídahojólníih. 'Ako nihí t'áá kwii t'áá shii-
dáq'dii kééhwitííjíí nt'é'ígíí tl'óó'góó 'anihidi'-
niiskaad yéení' 'éí la' nát'qá'go nihikéyahqá'
ts'ídá doo chonáolííjíí 'át'ée da. Haa lá yit'ée
lá 'ákwe'é t'áá nihá baa náhódóot'ííjíí díiniid.
T'áá hanii bihonídlee' nisingo biniiyé 'álah-
'íiishlaago kwe'é baa hwiinist'ííjd. Díí'ts'áa-
dahígíí wolyéego náhásdzooígíí biyi'dóó tl'il'
neilózí jílínigíí, Rudolph Zweifel joolyéhígíí
nihaazhníyáago 'ákwe'é bínahódéélkid. Díí'
ha'át'íi da nabik'í yáti' wolyéii. Da' t'áásh
yidoo'aałgo haz'q? Da' t'áásh yideesh'aałgo
bee shá haz'q? hodííniid. Bee lá ná haz'q ni.
Na'ák'íváti' bee ná haz'q shizhdííniid

'Áko 'éidíigii k'ad kwe'é keyah 'alch'í' baa honiichi'ígii tl'óó'góó ch'ínihidi'neelkaad ndi daats'í nát'áq'go t'áá chonéidiil'ijíl bidíiniid. 'Éí lá 'éí shí bee shíhólñíih ni. Tségháhoodzáníjí 'éí doo bee bíhólñíih da, jidíiniid. Yéení' nílááh Tségháhoodzánídi biniiyé niikai nít'éé' doo lá bee nihídahólñíih da ni. Jó béesh baqh dah naaznlí danilínígii 'éí yee 'ahada'deest'á. 'Ashdla' nááhaijjí tl'óó'góó kódadoohkliít dahnihzhdíniid. 'Áko k'ad 'ánéinisdzingo 'ashdla' nááhaijjí' dajinínéé 'ashdladiin daats'í dazhdíniid nít'éé'go doo bik'ida'diitqá daáshlí nisin. Jó Naabéehó niidlínii saad t'ááláhádi bee ha'adzihígíi doo bik'i'diitjíh da. Naakidi, táadi, díjídi da ná'ádleehgo da 'índa bik'i-da'diitjíh.. 'Áko 'ákwe'íígíi 'ashdla' nááhaijjí' dajinínéé 'ashdladiin nááhaijjí' daats'í dazhdíniidgo 'át'é. 'Indin binant'aí 'ániid 'akée'-di Tségháhoodzánídi níyahqadqá' bił 'ahidiikaigo bił 'ahił dahwiilne'. 'Áko bił 'ahił dahwiilne'go díí naaltsoos bik'ehgo 'a'deet'áqá nít'éé'ii, bee lág 'azlíjí' nít'éé'ii, jó Bilagáana k'ehgo 'éí "agreement" deilní, 'éí yéé lá háadi siłtsooz lá? Jó 'áko Tségháhoodzánígi 'ádin lá, Naakaii Bito'gi 'ádin lá. Tóhaach'i'gi naat'áaniishchiín binaaltsoos 'ál'íni góne' dó' 'ádin lá. Háadi lá siłtsooz lá? Be'aldíila Si-nildi daats'í siłtsooz jinfigo 'Indin Binant'aí' jílinígii dah nízdiidzáa ni'. Bik'ízhnítqá' daats'í. Bik'ízhnítqá'go díkwíí lá bikáá' lá? 'Ashdla' nááhaijjí' daats'í bikáá'. 'Ashdladiin nááhaijjí' daats'í bikáá'. Kwe'íigi dó' t'éiyá t'áá baah shíni' si'áago ntséskees díí.

'Áádóó díí béeágashii yígíí doo bee 'anishtah da dishní, 'akon. 'Áko tʃí'ígíí t'éiyá naaki naash'eesh. Wááshindoon bibeé'ídiidliíd shaadeet'qago 'éí bik'i sinil. Naaltsoos, tchíí'l bésdjéé' ha'nínígíí dó' bá shee hóló. 'Áko ndi shighangi bee náshdáahgo, bee ná'ásbaqsgo, tó da, chizh da bee niishheehgo tʃíí' nahgoó bidideeshchił yéé doo bee shá haz'qá da. 'Áko 'ákwe'íigi biniiyé naat'áanii dajilinii t'áá bi-

niiyé haa níyáa ndi k'ad bee lá haz'qago 'át'éní, jó dashijiníi ndi k'ad siláago Ქ̄a' biniiyé náánástíjí lá. K'ad díí haa'ida Ქ̄íjí nahgóó bi-dííchidgo shi'diiltsqago t'áá 'áko 'awáalyagoo dah shi'diidloos niljíj dooleeł. Kwe'íígíi díí k'ad níléí tónteel wónaanídi Hitler wolyé ha'níi nít'é'éego bidine'é 'áyaa nei'nil nít'éé'. Díí k'ad shí hweesh'álígíi bik'ehgo t'éiyá 'áda-noht'ée dooleeł níigo biniinaa 'anaa' hazljjíj. Ts'ídá 'éík'ehgo k'ad nihaa na'aldeeh díí Naakaii Bito'gi 'iná'ázt'i'ígíi biyi'gi. Ná'ázt'i' góne' hinishnáa dooleeł, bee 'iináanii dah yishléeł dooleeł nínízingo haashq' yit'é 'eii Ქ̄íjí tl'ízí, dibé da naanaajeehígíi t'áá 'áltso naal-yéhé bá hooghanjjíj naa'oojeehgo naanahóniih. Dóó béeso Ქ̄a' na'o'níiłgo kojí béégashii Ქ̄a' na-hítniih. 'Áko lá 'índa ná'ázt'i' góne' nihá haz'á ni. Jó k'ad kódanihijiní, 'akon.

'Ákót'ego hoot'álgíí la' doo bee haz'ág da Wááshindoona bikéyah bikáa'gi. Díí k'ad Wááshindoona bidah na'at'agí biyaagi ts'ídá t'áá bee hinishnáa dooleeł niidzin shíj bee hinii'náa dooleełgo nihá haz'ág. T'áá 'aaníí bee haz'áanii ha'nínigíí bik'ehgóó 'ániit'egogogo. Jó 'áko t'áá nihí niidzinígi 'át'ego hinii'náa dooleeł. Kéyah bikáá' k'éé'dílyééhjí bee hinishnáa dooleeł niidzíjí'go 'áají bee hinii'náa dooleeł. Na'aldlooshjí bee hinii'náa dooleeł niidzíjí'go 'áají bee hinii'náa dooleeł. T'óó diné bá na'anishjí bee hinishnáa dooleeł niidzíjí'go 'áldó' 'áají bee hinii'náa dooleeł. Yéé la' díí k'ad Naakaii Bito'gi haz'ágagi dibé bee hinínáa dooleełgíí 'éí dooda. Béégashiigo 'éí t'áá 'áko. 'Áko 'índa díí 'aná'ázt'i' góne' ná haz'ág danihijinínigíí ts'ídá doo nihíl yá'ádaat'ích' da. Ts'ídá t'áá 'áktso diné bił 'éköt'á

Díí Naakaii Bito' haz'qagi haa shíí níidlíqá' kékéhwiit'. Naakidi neeznádiin dóó ba'aan díkwíí kwii kékéhwiit'. T'ah daats'í níwohdi. 'Áko 'éidíigíí naakidi neeznádiin dóó ba'aan dishnínígíí t'áá dízdiin dóó ba'aan t'áálá'í jilt'éhégo k'ad kóne' habéégashii dahólóqó lá. 'Áko ndi doo t'áá 'ájíltso Naakaii Bito'nii dajíl[í] da. Naadiin ḥa' jilt'éego 'éí níléi tl'oo'-déé' dajíl[í]. ḥa' Tóhaach'i'déé', Mq'ii Téeh Yítłizhídéé', Tsé 'lí'ahídéé', Halgaidéé'. 'Inda kojí džil bine'jí Tó Dildq' hoolyéhédéé'. Díí k'ad 'áadéé' dine'é dajíl[í]go kwii ná'ázt'i' góne' habéégashii ndaakai. 'Áko diné t'áá kóne' kékédahat[í] nítl'ééq ni' t'óó biyaa hada'jiikaaah nahalingo haz'qago 'át'é díí k'ad. 'Áko 'éí ḥah naat'áanii t'áálá'í ha'nínígíí bee hoł hweeshne'. Díí k'ad Naakaii Bito'gi haz'qagi diné dízdiin dóó ba'aan t'áálá'í yilt'éego bée-gashii bee ḥa'í dajílinígíí diné t'áá ḥa' bił kéké-dahojit[í]go t'óó nahjí' háadajiłgohgo bich'i-ya'qá bits'qá' dajiyá nahalingo haz'qago 'át'é hodíiniid. 'Éí t'áá 'aanii 'ákót'é díí k'ad.

Naat'áanii t'áálá'i ho'di'nínígíí ha'át'íí da shił béstééhoozjííl jinízingo t'áá kóó nihitahgo naaki, táá', díí' da hwiiskágó, danihighan-gó nahwííłka'go dóó t'áá nihí nihilíí' da bee hoł táda'diilbqasgo hanááł 'ahił dahwiilne'go 'ákót'eeego t'éiyá t'áá yíní 'át'eegi hoł béstééhoozjííl. T'óó nléí Tségháhoodzáníí jizdáago díí k'ad Naakaii Bito'gi 'áhoot'ehígíí shił béstééhoozjííl jinízinígíí 'éí doo hoł béstééhoozjííl da. Háálá 'aseezí dóó wooch'ííd kónéeláq'. Díí k'ad kodóó hashne'fgíí ndi doo shi'doodlágá da dooleeł sha'shin nisingo biniinaa diné t'áá kwii kékédat'híinii díkwií shíí yah 'íí'eezh. 'Éí binááł. 'índa kwii haasdzií'. Díí 'éí binááł hashne'go 'ádíshní.

(English translation on page 4.)

ALL ILLUSTRATIONS BY COURTESY OF
THE GALLUP INDEPENDENT
WITH SPECIAL PERMISSION FROM NEA

THE MEXICAN SPRINGS DEMONSTRATION AREA

I am the secretary for the Mexican Springs Chapter, and it is my wish to bring out a few facts for you. It is my intention to hit only the high points in this discussion.

We residents of the Mexican Springs area had a fine beginning fifteen years ago when the Mexican Springs Demonstration Area was established. We were also getting along nicely prior to that time. We were all at peace with our grandfathers, grandmothers, mothers, fathers, brothers and sisters. We were friends, holding a mutual respect and consideration for one another. But fifteen years ago our leaders the tribal councilmen, and a white man from Washington, named John Collier — a man who may still be living, and who was our Commissioner — made an agreement regarding the establishment of a demonstration area at Mexican Springs. The agreement stated that for five years everything possible would be done to improve the condition of this area. From the time it was set up things went beautifully, and some of us were able to get good jobs on it. During this time we were enabled to maintain our families well on our salaries. The fence surrounding the area was built, and we were told to move our horses, sheep, goats, burros and cattle out of the enclosure. This we did, but more than half of the people objected.

"Where shall we take our stock," they asked. "We can move them outside, but the people who live out there will not approve." And they complained, saying, "What shall we use to pay those people if they require payment of us for the use of their range?" So then a white man who was our supervisor, and who took responsibility for us, called a meeting of our leaders, at which time an agreement was reached. According to the terms of this agreement we were told that we would receive payment at the rate of ten cents a head for each sheep removed from the area, twenty five cents for each head of cattle or horses removed; and this payment would be on a monthly basis. That is what the supervisor told us at that time. So it was agreed upon. But we were paid only twice. Thereafter, payment was discontinued, and at present we receive not a cent. The livestock, cattle and horses, that we removed from the enclosure at that time are still outside.

Several months after we drove our stock out of the area, we were told that we could bring some of them back inside. Expecting some kind of skulduggery, some of the people refused, but some returned stock to the area. However, those who returned stock to the area brought back only five to ten head each. Since then there has been dissension of some six years standing. Later on all of these sheep were sold in a body. Because of the dissension, the sheep were sold to white people without the owners being advised of the impending action. And the same lot befell the cattle. Some who were told to move their cattle from the enclosure were subsequently told to move them back in. They moved back from one to five head. Today the dissension continues as ever. On account it people actually fight now. And because of that, cattle are the only stock now permitted within the area. No sheep can return there, and no horse can go back there. Consequently, if we have sheep, they must remain outside the area. If we wish to raise horses for a living, we must keep them outside the area. Those who want to raise cattle for a living can keep them inside the area, we are advised. Those of us who know nothing about cattle raising; those of us who could find no cattle, and those of us who raise sheep by preference, we are the ones who are suffering outside the Demonstration Area. For that reason, last year in December, I prepared a report. Why is it that those who have cattle are the only ones who can keep their bellies big? We others (who used to live in the area, but who were driven out) now find ourselves suffering from hardships of every kind. Why is this? I asked if we could take some sheep into the area, but I was refused. I was told that it was against regulations. The District Supervisor said that. And later I took it up with the Tribal Council. To date the Council has not acted on it. Perhaps this coming December 8th they will take care of it for us. Even so, the situation is not good. At present it is a perpetual cause for contention among us. The people who have their cattle inside (the Demonstration Area), and we who were driven out, and who live on the outside, stand against each other. Those of us who were driven out are in the majority. Those of us who are suffering from hunger and poverty are in the majority. We who suffer on account of the existence of this Demonstration Area are in the majority.

Therefore, whoever is in charge, whoever hears of this, whoever feels responsible for us from Window Rock to Washington, whoever is deeply interested in us, give this matter your deepest thought for us. Plead in our behalf. When I told the Superintendent at Window Rock

about this matter, he disclaimed any knowledge of it. He said that, inasmuch as we were getting along well in the past, he thought that we were getting along nicely at present. Since the time when this area was set up men in charge have gone about promoting it. Navahos who are good orators have been taken to Many Farms, and up along the San Juan to speak in favor of it. (They have represented it as) something really marvelous. (They have represented as marvelous the fact that) in their area there are sheep, cattle and a trading post. It is indeed wonderful that way (they said). As a result many people have heard about it. The older men and women know about it. Many young men and women know of it. But we who live here, and suffer from it are ashamed of it, and we have never gone elsewhere to tell our side of the story. We have held a vain hope that our leaders might be able to make necessary adjustments without fanfare, but now it is emerging into the open. So now you will learn of it everywhere. That will be all right.

I am not a member of this Cattle Association, so I do not know anything about the rules of the organization. I do not know anything about price per head of livestock, nor about price in general. However, my father, who is a member, sold some cattle. So I do know that cattle from Mexican Springs bring a good price. They brought a good price per pound. We here who had unimproved cattle — not the improved type introduced by the government — received a lower price. My father sold three head (of the unimproved type) — a two year old cow, a little steer, and another, a yearling calf. Altogether, they netted \$288.00. I figured that, if the people owned improved cattle of the type introduced by the government, they would get a better price, for this type usually brings more. But another man said that (the unimproved) cattle brought \$62.00 a head. So, thinking of it, I see that a lot of money is being lost (by not having improved stock? Or by inconsistencies in prices paid to the individual members of the Cattle Association? — Editor's note.)

As I think of it, it (the Cattle Association) is not good (because different members arbitrarily receive different prices for their beef). There is no way whereby it could be improved. Consequently, last December I submitted a report. My neighbors here at Mexican Springs are not getting on well. They are violently at odds with one another. What is the answer? Those who possess cattle in the Mexican Springs Demonstration Area are those who seem to feel that they run the affairs of the whole region. We who lived there at first, and who were forced out, can receive no benefit from our former land. I asked that the reason for this be discussed. I mistakenly thought that it would be a simple matter, so I called a meeting to discuss it. Rudolph Zweifel, the Supervisor in District 14 was present, and I asked him about it. I asked if such matters are in order for discussion. I asked if I would be out of order in bringing up such a matter. He assured me that I was at liberty to bring up the subject about which I was concerned.

Now in the matter of withholding use of the land (in the Demonstration Area), I asked him if we who were driven out of the area can again use the land. He said, "I am the one in charge, not Window Rock." But when we went to Window Rock about this matter we were told that we were out of order in bringing this matter up. We were told that the Council made an agreement. But they originally told us to move out for a 5-year period — I now have concluded that they must have meant 50 instead of 5. We Navahos never understand the first time we are told — we understand only after the second, third, or fourth time. So it might well have been 50 years. The last time the Commissioner was at Window Rock, we held a little meeting with him, and conversed with him. In the course of our conversation we asked him where this agreement is kept. It is not at Window Rock, and it is not at Mexican Springs. It is not in the office of the District Supervisor at Tohatchi. Where is it? The Commissioner said that it might be in Albuquerque, and then he departed. I wonder if he has found it. If he located it, how many years does it indicate. Perhaps 5; perhaps 50. This question bothers me.

And as I said, I am not in this Cattle Association. I merely have two horses. I have government brands on them. I have a permit for them, too. However, when I come home with the horses, as from hauling wood or water, I cannot turn my horses loose there on the area (I have to take them outside). But when I went to see the man in charge about this matter I was told that I do have the right (to graze my horses there in the area) but now they have placed another policeman there to enforce the law. If they catch me letting a horse loose there, they will march me off to jail. That was the way Hitler across the sea regimented his people. Dictator-

ship of that type brought on a war. Yet, a similar state of affairs now exists in the Mexican Springs Demonstration Area. If you say that you want to live in the area, you must sell your horses, goats and sheep — and you must borrow what funds you need so you can buy cattle. Then you gain a right in the area. That is what they tell us.

That kind of an order is illegal on government land. We who live under the flag of the United States have a right to make our living as we choose, provided that we live within the law. We are free to live as we choose. If we want to be farmers, we are free to be farmers. If we want to live as stock-raisers, that is our privilege. If we prefer to work for wages, we have the right to do so. But at Mexican Springs they tell us that we cannot be sheep-raisers — just cattle-raisers. This business of being permitted to live inside the area only if we are cattlemen is something we do not like. It's that way with all the people.

There are many of us living at Mexican Springs. There are more than 200 of us living here. But of these 200 or more, only 41 are cattle-raisers, and they are not all Mexican Springs people. 21 of them are outsiders — some from Tohatchi, some from Coyote Canyon, some from Standing Rock, some from the flats, and some from over the mountain. All these outsiders run cattle in the area. So they are usurping what really belongs to the people who are native to the region. I once told the Superintendent about it. I told him that these 41 men at Mexican Springs, who are members of the Cattle Association are actually taking the food from the mouths of the rightful residents of this region. That is the present state of affairs.

The Superintendent, in order to find out about the matter, should come here to spend two, three, or four days among us, and we will take him about in our wagons, and he will learn as we discuss it in his presence. He will not learn the truth about Mexican Springs at Window Rock. Gossip is widespread, and lies are legion, that is why. I may not be believed, so I have brought several people with me. I have prepared this account in their presence. They will bear witness.

(In view of the great sociological importance which, in the Editor's estimation, is attached to the discordant views held by the Mexican Springs people, Mr. Becenti's article has been fully translated. It is to be hoped that a similar article may be prepared by a member of the opposing camp. By thus giving the people an opportunity to express their thinking with regard to these questions, an amicable solution may become apparent. With minor exceptions Mr. Becenti's account has been very clear; where the text was ambiguous, the alternative interpretation was indicated. Unfortunately, time did not permit that such passages be elucidated by the author. —Editor's note.)

STATEMENT OF POLICY

IN the present issue of this newspaper there will be found several articles prepared by Navahos. The express purpose of this publication is: (1) to provide a medium for the dissemination of information among the uneducated members of the tribe, and (2) to provide a medium of exchange wherewith thinking Navahos can share their views with others of their tribesmen on a reservation-wide basis. All articles prepared by Navahos shall carry the name of the author, and shall be accompanied by an English summary. The views expressed in such articles do not necessarily represent those of this Agency, nor of the editor. It is our hope that an ever-increasing number of Navahos will contribute regularly with the end in view of ultimately making this publication a paper by and for the Navaho people.

A VERY MERRY CHRISTMAS



AND



A HAPPY NEW YEAR

BILAGÁANA HAZHÓ'Ó BÍDAHWIIDIIL'ÁÁL

Bilagáanak'ehjí yáti'go ḥa' saad t'áálá'í si'ánígíí 'áályiñinii haa shíj néelqá' ał'qo' áadaat'é. Díi 'áályiñinígíí hoł béehózingo doo nanit'agóó bee yáti'ii dóó ḥa'da hanáál yee yádaat'i'go béehózíngó 'át'é. 'Áadóó díi saadígíí ḥa' doo ts'ídá saad 'áadaat'ée da ndi t'óó bee ałch'íj yádaati'. 'Áko ndi naaltsoos bikáá' neii'nílgíí 'éí doo 'ádei'l'jj da. Díi saad bee yádaati' t'éiyá biniiyéhígíí bii'ghahgóó sq' naaznilgo kwii naaltsoos bikáá'.

Díi kwii Bilagáana bizaad bikáá' sinílgíí 'áályiñinii t'áá diné k'ehjí baa hani'go bikáá'. 'Áadóó t'áá 'éí saadígíí bee hada'iisdzí'go bikáá', 'áadóó bii'ghahjígo dik'qago náda'asdzoóigíí biyi' díi bee hada'iisdzí'ii 'ánínígíí t'áá nihí bida'alyaago 'ádaahké'.

Saad náánála' niljj ndi 'áályiñinii t'áá bił' aheełt'éhígíí 'éí dó kwii dabikáá'. Jó 'éí ałch'íj názhahígíí () bita' naaznil.

The English language contains a large number of words which are used with more than one meaning. Oftentimes the several meanings commonly associated with a given word have little or nothing in common, and they are distinguished in actual use by context, relative position in the sentence, etc. Take for example the word "patient" in its usage as a noun and as an adjective in such a sentence as, "the patient is a patient man."

Colloquial English utilizes a great number of idiomatic expressions based on a verb plus perhaps a preposition, or several words of other classes. The resultant phrase serves to convey a specific meaning, and one wherein the basic meaning of the verb is not apparent. Sometimes such expressions are used in a figurative sense, and sometimes such expressions are termed "slang" because they have not found a wide acceptance, or because they are still looked upon as tentative terms. Many expressions of this type are short lived, while others find a relatively permanent place in our ever-growing, ever-changing language. The written form of the language often replaces idiomatic expressions with more concise terms, but the former enjoy a wide usage in the spoken language.

We have begun this "Learn English" section of the paper to help Navahos acquire a fuller knowledge of colloquial spoken English. Through the examples, with Navaho translations, the learner can grasp the meaning. Then through practice he can gain the ability to use and understand these expressions. Synonymous, or quasi-synonymous terms are given in parentheses. "Slangy" words or expressions are marked by an asterisk. A space is provided at the right of each column in which children can draw a picture to illustrate the idea conveyed, and thus fix it in their minds.

1. take.

a. (carry).

Take this loaf of bread to your mother, Díi báah nimá bich'íj dí'aah.

b. (accept).

Take a cigaret from my package if you want one, Nát'oh ḥa' nínízingo shi-nát'oh bizis biyi'déé' ḥa' hanitjíh.

c. (use).

Take my car if you want to, Shichidí nínízingo 'éí bee dínáah.

d. (carry off without permission).

Someone **took** my pencil, Háí shíj shibee'ak'e'elchíhí sits'qá' néidiitqá.

e. (accept passively).

That man never talks back to his boss; he just **takes** everything without saying a word, Níléí hastiin yá naal-nishígií doo yidááhdéé' yálti' da; t'áado doo yálti'í t'óó dahidiigháah.

f. (transport; accompany and pay one's way).

He **took** his wife to the hospital, Be'-esdzáán 'azee'ál'jjgóó yił'íi'áazh.

My father **took** me to the show, Shizh'é na'alkidgóó shił naazh'áazh.

2. take a bath (bathe).

I **take a bath** every night, T'áá 'e'e'-áah bik'eh nináshbeeh.

I **take a sweat bath** every so often, T'áá 'ahágh nahalingo táchééh násh'-nah.

3. take a drink of (drink).

I **took a drink of** water from his well, Bito' hahaas'nilí dóó 'eeshdláqá'.

4. take a look (look).

Take a look outside and see if it is cloudy, T'óó'dóó díní'jj k'os dóósh lí.

5. take a look at it (look at; examine)

Will you **take a look at** my car and see what is the matter with it? Shichidí daa shíj yit'é, shá nínił'í.

6. take a nap (nap).

This little boy is **taking a nap**, Díi 'ashkii 'áłts'íisígíí t'óó kónigháníjí' iil-háash.

7. take (a newspaper) (subscribe to).

I **take** the Gallup Independent, Na-nízhoozhídóó naaltsoos hani' bee hahnidéhígíí náhidiishnííł.

8. take a shot at (shoot once at).

I **took a shot at** a coyote this morning and I don't know whether I hit him or not, 'Ahbínídáqá' mä'ii yíníłdon, bił daats'í 'adéldqoh, 'éí doo shił béehózin da.

9. take advice (do what some one tells one he should do).

He **took my advice** and put his children in school, Shíhoosnii'go ba'áłchíní 'ólta'jjl niinínil.

10. take after.

a. (be like; be similar to).

This little boy **takes after** his father, Díi 'ashkii yázhí bizh'é t'áá yeel'í (doo daii' bizh'é é yił' ahinoolin).

b. (start to chase).

The dog **took after** the cat, Léé-chqá'í mósi yikéé' yaaltaál.

11. take aim (aim).

Take good **aim** or you'll miss him, Nizhónigo bik'eh díní'jj, doodago 'éí díisih.

12. take an interest in (be interested)

If you **take an interest in** your work, you will earn more, Ninaanish bínni-dlíijo lq'í náhílbijh dooleet.

13. take a walk (go for a walk).

I like to **take a walk** on Sunday afternoons, Damíijo t'áá ni' háájí da naa-sháago shił yá'át'éeh.

14. take apart (take down; tear down).

He **took** his car **apart** to see what was the matter with it, Chidí lá daa yidzaa lá dínéesh'jjl níigo tááyoos'nil.

15. take away (carry away; haul off).

Don't **take** this book **away**, Díi naaltsoos yóó' oó'ááł lágo.

Take that skunk **away**, Eii gólızhii yóó' aniłteeh.

16. take away from (take by force).

He **took** my gun **away from** me, Shibe'eldqoh yéę shighayítqá.

17. take cold (catch cold).

Don't sit in the draft; you'll **take cold**,
T'áadoo ních'igi sínídáhí; **niih doók'as**.

18. **take down.**

a. (take apart).

He **took down** his car and couldn't get it back together again, Bichidí **tááyoos'nilii'** ch'éeh 'ahiih néi'nííł.

This gun is a **take-down** model, Díí bee'eldógh **tanínáo'niłgíí' át'é**.

b. (lower).

Take down that jar for me, 'Eii tózis shá **nani'aah**.

c. (write down).

Speak slowly so I can **take down** what you say, Tqádee yánílti', 'áko hahídzií-higíí **naaltsoos bikáá' ádaashlé**'.

19. **take for a ride** (give a ride).

Come on, I'll **take you for a ride** in my new car, Hágó, shichidí 'ániidígíí **háají da bee nił dish'aash**.

20. **take from.**

a. (carry away from).

Who **took** the red pencil **from** my desk? Háísha' naaltsoos bikáá' 'ál'íní bikáá'dóó bee'ak'e'alchíhí 'lichíí' yéę sits'qá' néidiitqá.

b. (subtract).

Take two from four and you have two left, Díí'ígíí naaki **bizhdíinilgo** naaki doodzih.

21. **take heart** (regain courage).

The silversmith was discouraged because he broke his hand, but he **took heart** when he found that he could use the other hand just as well, Béésh ligaii yitsidii bíla' k'iníti'go yiniinaa doo 'ákódzaa da, nt'ée' lähjí bíla' t'áá 'ákót'éego yee nináánálñish lágo bqq **bit hóózhqod**.

22. **take stock in** (believe; have confidence in).

Some people do not **take** much **stock in** what that man says, Diné ła' níléí hastiin hahadzihígíí **doo dayoodlqá da**.

23. **take in.**

a. (give shelter to).

He **took in** his deceased brother's children, Bik'is daaztsqágo ba'álchíní yéę **dah yidi'eesh**.

b. (hoax; swindle).

Don't let those swindlers **take you in**, Bindá'adol'ii t'áá ká ła' **ni'dóleeh**.

c. (do people's laundry to make a living).

The old lady had to **take in washing** after her husband died, 'Asdzqá sání bahastiin daaztsqágo **t'áá hooghanjí da'iigisgo deeshnish**.

24. **take it** (be hardy; be tireless; be able to withstand).

Horses can really **take it**, Łíí' 'ayoo 'íníldzil. (Łíí' doo **k'eh yileeh** da.)

25. **take it amiss** (be offended).

He **took it amiss** when I told him that he worked too slow, Doo hah nanilnish da bidishníí nt'ée' **yik'ee 'ák'e'asdli'**.

26. **take (medicine).**

Take this medicine every four hours, Díí'di 'ahéníná'álki'go díí **'azee' nánidíjh**.

27. **take off.**

a. (remove clothing or shoes).

I **took off** my clothing and went to bed, Shi'éé' **hahidiish'nil** dóó néjtí.

Take off your shoes, Nikee' **hadiidlé**.

b. (leave the ground).

The airplane **took off** from my field, Shikéyahdóó chidí naat'aí **ńdiit'a'**.

c. (remove from a surface).

Someone **took** a book **off** my desk, Naaltsoos bikáá' 'ál'íní **bikáá'dóó hái shíí shinaaltsoos néidii'qá lá**.

28. **take on** (hire).

They are **taking on** workers at the mine, Ha'agéedi ndaalnishí ła' **'anáá-há'nííł**.

29. **take (his, her, its) picture.**

Let me **take** your **picture**, Naaltsoos bikáá' **ne'eshlééh**.

30. **take pride in.**

a. (do it carefully).

When my father makes jewelry he **takes pride in** his work, Shizhé'é t'áadoo le'é béésh ligaii yee 'íí'l'íigo **nizhóní go yaa hóyq**.

b. (be proud of).

He **takes pride in** the fact that he is a Navaho, Naabéehó nishlí nízingo **baa bił hózhó**.

31. **take seriously.**

a. (believe).

Don't **take seriously** what he says — he's just fooling, 'Eii t'áadoo yinidlání — eii t'óó nínó'áh.

b. (take an interest in).

You must **take** your studies **seriously** if you want to learn everything you possibly can, Yéigo 'íhwíideesh'áál nínízingo 'ólta'ígíí **yéigo bidinilkáal**.

32. **take sides.**

Don't **take sides** in other people's arguments, Diné ła' 'ałgha'dit'áahgo t'áá ká ła' **bich'ijí wóóle**'.

I **took sides** with my brother in his fight, Sitsilí diné ła' yił 'ałk'iilwodgo sitsilí **bich'ijí sélij**'.

33. **take sick** (become sick).

He **took sick** while he was on his way to town, T'áá kingóo joogáałgo **hatah honiigaii**.

34. take stock of the situation.

His car got stuck in the snow on a stormy night. At first he was afraid, but he **took stock of the situation** and found that he had food, blankets and matches, so he knew that he would get along all right, Tł'ée'go níchxíilgo chidí bił náálwoł nt'ee' yas yii' di'noolbáqz go t'oo yik'ee bił hóoyéé'. **Hazhó'ó yaa ntsézkéezgo biyéél yii' déé'jj' nt'ee'** doodjílji dóó beeldléii da dóó tsit'l'élí da t'áá 'altso hólqo lá. 'Áko 'inda bii' háahwiisdo.

35. take time.

a. (require much time).

It **takes time** to weave a rug, Diyogí yit'l'óogi t'áá **hodinaah**.

b. (act slowly).

He always **takes his time** when he goes to town, Kingóó digháahgo **na'áho-dilziidgo iigháah**.

36. take to his heels (run away; flee).

When I threw a rock at the bull he **took to his heels**, Dóola tsé bee yíniił-ne' nt'ee' **dah diilwod**.

37. take to task (reprimand).

My father **took me to task** over the money I squandered in town, Béeso t'oo bee naashnéego biniinaa shizh'é **shich'a hóoshkeed**.

37. take to.

a. (carry to).

Take this coat **to** your father, Díí 'éé'tsoh nizh'é **bich'j' díltsóos**.

b. (like; form a liking for).

I think this dog **takes to** me, Díí !a' l'éechqá'í t'áá shí t'eyá **shich'j' dah yil-wó**.

38. take the dimensions of. (measure).

He **took the dimensions of** the school-house, Kin bii' ólta'ígíi t'áá 'altsodéé' yida'néé'lqad.

39. take turns (alternate).

We **take turns** cutting the wood, 'Ał-nááhiit'ashgo chizh 'ahidiilne'.

40. take up (begin the study of).

I would like to **take up** medicine or law in college, 'Olta' hótsaagóó déyáago 'azee' 'ál'i dóodaii' 'agha'diit'aahii 'adleehgi da **bíhwiideesh'áát**.

TŁ'OO'GÓÓ DA'INISHÍGÍÍ BAA HANI'

'Aké'e'di da'ahjoogá' qaqdáq' kin daałqágóó t'áadoo le' é t'áá 'ákwíi jj' chodaoó'íinii 'ádaal-inéégoo ni' 'ádaalyaago biniinaa t'áadoo le' é t'áá bini'dii ndahaazhaazh. 'Éí yéé lq'i k'ad 'ándaalne'go 'ákóó naanish da'ílinii dahazljj'. Díí biniinaa Bilagáana bikéyah dahólónonii bándaalnish ɬeh yéé 'altso kin daałqágóó naanish da'iljjgóó 'altso bits'qá' siljj', 'áko 'éí 'áájí 'ákódzaago k'ad 'ákóó k'éeda dilyéehgóó Naabéehó bá naanish dahóló hánúigo 'ádáéé' diné ndaalnishi daókeed. Díí kékayá nihil dah si'áñigíi 'e'eahjigo Bilagáana k'éeda didlées-hii 'áshijj ɬikan 'índa ch'iyáán ndanise'ii dóó ndik'q' nínadeiniłt'jjh. 'Áko 'éí nihináhás-dzoigíi t'áá 'áhánígi hñadhadleeh.

Ch'iyáán ndanise'ii yéigo hñadneest'qago 'át'é, 'áko 'éí hasht'e daalne'góó Naabéehó naanish bá dahóló lá. Jó 'áko kóó gaan bee nda'anishígií Naabéehó bá hóló. Ndi doo t'áá 'át'é gaan t'éí bee da'ínish da; ɬahgoó bee na'anishí naaznil. T'áá 'ákót'éego náás hodeszhziizhgóó hñadi da bee na'anishí t'áá b'í 'áshijj ɬikan hayiiníłt dooleeł. 'Áadóó ndik'q' náyiiláhii bée'deetqajj' gaan bee na'anishígií nihits'qá' bi'oh dooleeł.

K'ad naadiin náháiídáq' daats'i díí kékayá 'ańní'i'gi t'áá 'íiyisíi naadáq' náhádláahgo hodeszhziizh; 'íidáq' naadáq' bee binda'anishígií 'ádingo, 'áko t'áá gaan t'eyá bee hñadhojigod, 'índa dajiyish dóó naadáq' hasht'e dajile' nt'ee', 'áadóó t'ah hóshch'ishgi naadáq' bee binda'anishígií ɬa' bée'da'deestáq' dóó ɬa' 'ádaalyaago 'éí Bilagáana bikéyah dahólónonii bich'j' hñadaznii', 'áko k'ad 'áájí gaan bee na'anishéé 'ádingo chidí naa'na'í t'eyá naadáq' yidaylñísh, 'áko hñadi shíi díí k'ad t'oo'góó d'ák'eh binda'anishígií 'áldó' 'ákodooniiłt go gaan bee na'anishéé 'ádin dooleeł. Nááná t'oh naadáq' dóó ɬjj' bidáq' hñadhadleeh-góó 'áldó' haas shíi néláq' naalnishí t'oh naadáq' haalk'áah dóó 'ádeił'jjgo biniiyé t'adadi-néeh ɬeh nt'ee' 'áldó'. K'ad chidí naa'na'í

t'eyá hada'alk'áah, kwe'é dó' k'ad t'áá gaan bee na'anishéé 'ádin siljj'.

'Áko 'akóó ndaalnishgóó t'áá ha'át'éego da'ihoo'ahígíi t'áá 'iighah dayinólt'eehgo yá'á-t'éeh, hñálá díish jj'idi t'áá 'íiyisíi tsíllgo ɬahgo 'ánáhoo'nííl, t'áá nináháháah bee na'anishí nibéé'diitjih, 'éí t'áá bíghah danohljjgo dóó 'álqajj' ntsídaahkeesgo t'áá 'íiyisíi yá'át'éeh, 'áadóó bá ndaalnishi t'áá 'aaníggóó dóó t'áá báq'híljjgo yá'át'éehgo bá joolnishgo 'áko doo haidlee' da. 'Áko 'éí naakigo yá'át'éeh njil-nishgi dóó 'ihoo'ah t'áá bee hwéého dílzingo 'áko t'áá 'álqajj' naanish hánó hñalin, 'áko kwii haz'q' t'áá nihí baa ntsídaahkees. 'Áko hñadi da diné ch'éeh 'ádaat'jj' ndi t'eyá t'áá naanish nihá hólóq dooleeł. Kwii haz'q' t'áá nihí nihíhólníh.

At present there is a great demand for labor in agricultural, and in other areas. During the war many people migrated to industrial areas, attracted by high wages. These people have not returned to work for the farmers. This is one reason for which the Navahos are able to find plenty of work at present.

However, a great demand for labor, coupled with inability to find an adequate supply, is stimulating the development of new farm machinery. Some day soon hand labor may be entirely replaced by machines. Not many years ago corn was picked by hand in the midwest, but now it is all picked by machines which have replaced the picking crews of former times. Similarly, the combine is rapidly taking the place of the old time threshing crew.

So Navahos must realize that great changes are taking place which will ultimately affect them. They must strive to get an education which will make it possible for them to change with the times.

TSÍDII TŁ'OO 'AHAYÓI KIN YIK'ÁÁH

YIJÉE JINI

'Aak'eedjí' hodilzhishgo tsídiid náabéehaah-góó 'anáhákáa ɬeh. 'Eigi 'át'éego ɬa' tsídiid t'oo 'ahayói shádi'áahjigo ndayít'áah nt'ee'. New York hoolyéego kin haal'áhagi kin ts'ídá 'aláhadi yaa'áhígíi ɬa' yik'qáh yijéé' lá jiní t'le'go. 'T'ah nt'ee' kintahjí' tsídiid nahini-deehgo hadazhdees'jj' jiní. Tsídiid kin niit'aají' nahinidéehgo wónáásdóó k'adéé hñiikaah jiní. Díkwiidi neeznádiin shíi nanídee' jiní. ɬa' t'áá daneeznáago nahineezdee' jiní. ɬa' t'oo bini' 'ádaasdijj lá jiní. Kin tsídiid yik'qáh yijé'ígíi 'éí Empire State Building wolyé jiní. Ts'ídá 'éí t'eyá 'aláhadi kin nineezgo baa hani'. Tł'ee'go shíi tsídiid dayít'áahgo díí kin 'aláhago yaa'á yéé t'áadoo dayiit'sqá da.

It was recently reported that birds flying south for the winter collided in great numbers with the tall buildings in New York City, and rained down on the streets.

NAABEEHÓ ɬA' NIDADOOLNISHGÓÓ BIŁ

"IT'A'

Naabéehó naadiin naaki yilt'éego ndadool-nish biniiyé Na'nízhoozhí dóó bił dah 'adiit'a' jiní. Nléi náhookos biyaají Nebraska hool-yéego náhásdzooigíi biyi'góó. Na'nízhoozhígi naanish bá hooghanigíi shíi t'áá 'ákóbi'doo'-niidgo t'áá 'ákólyaa.

'Éí díí Naabéehó 'áadi tó nídaadlqhgóó yindaalnishgo naaki daats'i bee nídadidoziłgo 'índa 'áadéé' níookah. Nídasdzogo naanish bá dahooghangóó díkwiíggóó shíi naaltsoos tádadíína'. 'Áadóó 'índa Na'nízhoozhígi 'índa bee lq' 'azljj' dóó 'índa Naabéehó naadiin naakigo shóozt'e' ní jiní Chas. Ponto, naanish 'alqajj' bee bíhólníhígíi. T'adoo lq'i 'ahéé'-ílkiedí Naabéehó Nebraska hoolyéégóó bił dah 'adiit'a' jiní.

Laborers were urgently needed for some flood control work in Nebraska. Navahos were recruited in Gallup, and flown to the work site.

TŁ'OHCHINÍJÍ DINÉ KÉEDAHAT'IINII BAA HANI'

BY HASTIIN BIYO' ŁÁNÍ YÉE BIYE' — RAMAH, NEW MEXICO

PART III

T'iists'óóz Nídeeshgizh hoolyéedi Bilagáana Naat'áanii Yázhí wolyéé léi' diné yinant'aí silíj' hodoo'niid. Díkwíi shíj' 'éí nááhaiídq' naat'áanii nihá neezdáago 'áadéé' siláago ḥa' shaa níyá. Ha'át'íi lá biniiyé lá. Haa lá yisdzaa lá nisin. Nt'éé' t'áqdoo 'át'éhé da ndi, díi' 'aseezí ndaat'i'ígií t'éiyá biniiyé naat'áanii hágó nihilní. 'Áko' dadooohkah nihidíniid. 'Áko' 'áko' atah níyá. 'Áadi niikaigo ndanihídéékid dóo t'áá diné naat'áanii nilínigíí nihee 'ádin lá nihidóo'niid. 'Áko baa 'álah dooleelgo ḥa' ndadooltéél. Ła' ndasoołjigo 'áadéé' shaa doogáát nihidíniid Naat'áanii Yázhí wolyéé léi'.

Nináhaakaigo Bilagáana naalyéhé yá sidáhí 'éí bee bił náhweeshni'. Naat'áanii yázhí wolyéé léi' 'álah doohleełgo naat'áanii ḥa' ndadooltéél nihilní bidíniid. Lá'qá, 'éí yá'át'éeh ni. T'áá kwii sha'ałk'ee 'álah dooleel nihidíniid naalyéhé yá sidáhí. Ndhosiit'qá dóo diné hani' bitaa sé'qá.

'Áko' aadóó njiiskai nt'éé' doo 'áltso njiiskai da. Hastói t'áá dahojiyánę́ 'ádajidin. 'Áko shí t'éiyá 'akwii náánísdzá. T'áadoo hózhó dahóyáq da nahalinigíí t'éiyá niheeskai. 'Asdzání da. T'áá 'alkeé' ni'iildéehgo wónáásii' 'alni'ní'q. 'Áko ndi doo łaq da.

'Áko naalyéhé yá sidáhí t'éiyá nahgóó naagháá nt'éé' 'áadéé' haadzíi'. Da' doósh ḥa' nádoodáálí da, díniid. Hani' bitaa sé'qá ndi ha'át'éego shíj' doo níyáhí da. Ha'át'éego shíj' 'ádaadin bidishní. 'Áko k'ad lá dooleel ni. Tsíj'go t'áá k'ad béhéhodoozíj' yéení' ní. 'Áko' ìnda haa yit'éego baa ntsíníkees? Háí dooleel nínízin, shidíniid? 'Áko hastói ḥa' t'áá dahojiyánigíí ḥa' hwee haasdzií', 'azhá doo jinýáa da lá ndi. 'Éí daats'í dooleel nisin dishní. Nt'éé' 'éí doda ní. 'Áko náánála' nájísdzí 'éí náhweeshji'. 'Éí dooleel náádísh'ní. Nt'éé' 'éí 'alddó' doda. Doo bíighah da náádi'ní. 'Áadóó náánála' nájísdzí náhweeshji'. 'Éí dó' doda náádi'ní. T'áá 'ákót'éego hastá jilt'é daats'í t'áá doo njiiskai da ndi ch'éeh hwee haasdzií'. 'Éí t'áá 'altsó doo dabíighah da ní. T'áá nishq' haa nít'é? Da' niísh doo nínízin da? shiñí. Shishq' ha'át'íi biniiyé? Hádáq' lá kójít'éego, kózhníltsázigo naat'áanii jílj'. Naat'áanii baa dzólñigo 'éí yá'át'éeh. Shí 'éí t'áá hazhó'ó doo shaa dzólñi da. Shił ḥeesh yoot'íj' 'éí baaq' 'ádihní, bidíniid. Doda, shí 'iinisingo t'áá ni dooleel nisin shiñí. T'áá 'iiyisíi doo 'áada jóshdlíi da dóo hóla, diné bił kékéhasht'í-nigíí shíj' ha'át'íi danízin bidishní.

T'áá díkwíi 'ahíjikaigo kóó nijíiztánę́ 'áají' hach'í' haadzíi'. Shí díi' kóó sizínigíí naat'áanii 'ádoolníi' nisin. Nihishq' 'éí ha'át'íi danohsin? Ha'át'éego baa ntsídaahkees? hodiíniid. T'áá 'áko t'áadoo háájí da hanáá' 'ádziihí, "Éí lá yá'át'éeh ni. 'Éí lá daniidzin ni," dajiníigo hahozhdíiłtláád. Da' t'áá 'aaníi 'ádadohní? hodiíniid. 'Aoo', t'áá 'aaníi 'ádadii'ní dazhdíniid. Lá'qá, jó' 'ákót'éé lá díniid shí.

'Áadóó naaltsoos yikáá' 'áyiila doó shaa yiníltsooz. T'áá ni nílígóó naat'áanii bich'í' dííltsoos. 'Áadi shíj' ìnda hazhó'ó naaltsoos ná 'iidoollíi shidíniid. 'Áko' 'ákódzaa.

'Áadóó naaltsoos yéé naat'áanii bich'í' dah diiłtsooz. Nidiniilt'éego 'ákót'éego dah diił'ázh. 'Áadi bił yah 'iit'ázhgo naaltsoos yéé bílk'ééltsooz. Yinéél'íj'go t'áá ni nini'deeltíj' lá shiñí. T'áá 'áko naaltsoos ḥa' yik'i náá'áshchíj' dóo shaa yiníltsooz. "Na", kwii naat'áaniishchíiñ, shidíniid. 'Éí 'áadóó t'áá 'cójí t'éiyá baa náshdáahgo hodeeshzhiizh. Tséhootsooijí 'éí t'áadoo niséyáa da. 'Álah ná'ádleeh ha'níi ndi doo 'ákót'naasháa da. T'áá hazhó'ó t'áálahádi 'áadi níyá. 'Áadóó 'éí t'óó 'ákót'éego hoolzhiizh. 'Ídáq' t'áá honítłóó' nahalin yéedqá'. T'áá bíyo' t'áá hasht'e hodít'é nahalin yéedqá'. 'Áadóó díi' kéyah haz'qági t'éiyá bidiishkaal. T'áá kóníghání nahalingo bee hanádszih. T'áá ná baa hwiidínóo-tíj'. Hahgo shíj' dooleel. T'áá baa nánít'í. Shí dó' kodóo t'áá ná baa yinísh't'í shiñíigo 'aadéé' hodeeshzhiizh.

'Éí 'áadóó t'áá nízaad ninááholzhiizhgo hastói 'íidq' naat'áanii dajílinę́ hadahojiz'q' hodo'niid kojí T'iists'ózíjí. 'Atsidii Nééz joolyéé nt'éé', 'éí hahojíj'q' hodo'niid. 'Índa Hastiin 'Adiits'aí' ha'nínéé da. 'Éí shíj' yíl' 'ahaa náakahgo wónáásdóó yee 'ahada'deest'q. Wááshindoongóo diikah hodo'niid. Kéyahigíí 'áadi ha'át'éego da baa dahodiilnih hodo'niid. Bilagáana nihinant'aí dajílinii t'óó bíyo' doo dajisih da. T'óó bíyo' t'áá nihil' 'alta náhohjílníhgi 'át'é. Doo t'áá 'át'éego bee nihil' dahojilni' da. Haahlá yee' t'áá nihil' bił'ídiilkah níigo 'Atsidii Nééz wolyéhéé dóo Hastiin Adiit-

ts'aí yéé hodeez'q' hodo'niid. 'Áko t'óó Wááshindoongóo da'deesdee' jiníaha'níigo baa dahani'. Diné Wááshindoongóo dadookahii bits'á dah'añíigo baa 'álah náda'adleeh dahani'. T'áá hazhó'ó bílátaah dahashzhiizhgo haa'ishq' 'atah deesháál díniid. T'áá shí 'ákót'éego bił kékéhasht'íniid bich'í' haasdzií'. "Lá'qá, 'atah dínááh. Nihá 'atah díníyáago yá'át'éeh," dashizhdíiñiid.

Wááshindoongóo dadeeskaigíí Na'nízhoozhídi nida-haz'q' jiní hodo'niidgo kodóó 'ákót' dah diikai. Tániilt'éego. 'Áadi niikai nt'éé' 'ákwii nda'iisdee' lá. Hastiin 'Adiits'aí dó' níyáá lá. Hastói díkwíi shíj' dadeeskai lá. Ła' níléi džił tibáí hoolyéedéé' lá. Ła' 'éí Tsézhin Bii'dóó nt'éé' lá. 'Áá-dóó díkwíidéé' shíj' dó' ḥa'. T'iists'óóz Nídeeshgizhjí 'Atsidii Nééz wolyéhéé dó'. 'Índa Ts'ihootsodóó 'éé' neishoodii Tsish-ch'ilí wolyéé nt'éé', 'éí dó' lá.

'Éí t'áá 'ákwii danihiiská. Biiskání 'ahbínígo náhást'éigóo 'oolkiłgo kó' na'atbqqsii ḥa' yílwod. Yáál bik' é nihil' dah 'adilyeedígií 'áají' 'adahaa'nil. 'Áadóó nihil' dah 'adilwod, dóo níléi Wááshindoón hoolyéé léi'di niikai. 'Áadi díkwíi shíj' danihiiská.

'Áko' ìnda nihinant'aí 'akéédéé' daats'í nilíj' leí' bił yah 'iikai. 'Aláqjí' sitiinii 'éí doo bił na'adá da nihidóo'niid. Hágó níigo t'éiyá bił na'adá nihidóo'niid. 'Akéédéé' daats'í nilíj' 'éí t'éiyá bił da'ahiltsq. Kwii t'áá 'áhoołts'íisígo hadahohdziih nihidóo'niidgo t'áá 'ádaałts'íisígo hadahaadzíi'. T'áadoo ts'ídá hazhó'ó 'ádaa ch'ídahosiit'qá da. Hadahaadzíi'ye naaltsoos bikáá' níi'nil. Hadahaadzíi'go naaltsoos bikáá' níi'nil yéé 'éí 'álah ná'ádleeh góne' nihilqají' yah 'eet'ah. 'Ákwii 'álah 'azljj'go t'óó náago dadéet'íj'. 'Áadóó 'altsogo t'óó ch'éeniikai. 'Áadóó díkwíi shíj' náánéiskáqo 'índa naaltsoos yéé nihich'í' ch'éénína' nihidóo'niid. Hadahaadzíi'go naaltsoos bikáá' níi'nil yéé t'áadoo bidéélniid da. Doo 'íljj' da nihidóo'niid. T'áadoo ts'ídá nihá nabik'í yáztí' da, nihidóo'niid. 'Aají' t'áadoo biniiyéhé da nahalin silíj'.

T'áá 'áadi neiikaigo diné ḥa' nihits'qá' bi'niitsq. 'Éí 'ákódzaa yéé t'áá 'aaníi 'át'íj' lá. Díj' daats'í t'éiyá biiskáqo t'áá 'iyyisíi doo hóoyói da. 'Azee'ál'íj' góne' sitj'go t'óó 'ákót' bich'í' 'alnáá dajikahgo 'áadi bídízsdáago néílkááh. Łah 'ákót' dínááh, 'áadi bísínlídáago yidoołkááł shi'doo'niid. 'Áadóó 'ákót' bich'í' níyá. Néél'íj' nt'éé' t'áá 'iyyisíi doo hayói da silíj' lá. Doo diné náodle' 'át'éégóó yáltí'. T'áá bíyo' bił ch'aa náhádleeh silíj' lá. 'Ahbínígo diné bił naashkai yéé baa nánísdzáago t'áá 'ákót'éego bił náhweeshni'. Diné bił neiikai yéé t'áá 'iyyisíi doo bidziil da silíj' lá díniid. Lá'qá nihilááh nááhkah. T'áadoo bił dahołne' é nikéénóhkááh, nihidíniid 'éé' neishoodii Tsishch'ilí wolyéhéé. Shí 'éí t'áá kóó bíséldá. Hazhó'ó béstéhoozingo 'índa nihikéé' nááshdááł dooleel nihidíniid. 'Áko' 'éí 'éé' neishoodii bił neiikai yéé t'áá 'áadi diné yésdáago t'áá sahí dah nádiikai. 'Éí 'áadéé' nihil' ná'oolwołgo díkwíi shíj' yiská. Yootó t'áá 'áhání hadzihígo 'ákwii nihil' nínáá'ítłá dóo da'diidíj'li biniiyé bideijéé'. 'Ákwii bideijéé'go diné Wááshindoondéé' bits'qá' dah nádiikai yéé t'áá 'íidqá' 'ádin ha'níigo nihil' ch'íhoo't'q. 'Áadóó nihil' dah náá'diilwod. Tóhajiloh hoolyéé léi' bíighahgi diné bił neiikai yéé bá ní'ítłago tál'téego bidájéé'. 'Éí 'ákwii hootadiikah daaníigo. Nihí t'éiyá 'aadéé' nihil' dah náá'diilwodgo k'adéé haiłkaahgo Na'nízhoozhígi nihil' ná'ílwod. 'Áadóó da'nílt's'q' góó tásikai.

'Aadóó nááhodeeshzhiizhí díkwíi shíj' 'éí nínáánááhago t'ah nt'éé' Tséhootsooídéé' Naat'áanii Nééz wolyéé léi' nihai'ní'eezh. 'Éí díj' kodóó Tł'ohchinígi Gáamalii shíjé'ígi shíj' ha' yit'éego nihaa nínáádaat'íj'go daats'í yiniiyé naat'áanii yíkai. T'óó t'ah nt'éé' naat'áanii nihaa yíkáh hodoo'niid. 'Éí 'áadóó biba' 'álah siidlíj'. 'Ákwii Naat'áanii Nééz dabi-jiníi' nihaa níyá. Hastiin 'Adiits'aí yéé dó'. Tsézhíj' Deezljj'dóó naat'áanii nilíj' nt'éé', hastiin bidághaa' 'ayoo dił-hił nt'éé', 'éí dó' níyá. T'iists'óóz Nídeeshgizhdéé' Naat'áanii Yázhí dabijinínę́ dó' níyá. Bisiláago Naatoohó wolyéé nt'éé' 'éí yíl' ní'áázh. 'Ashkiist'íni dabijinínę́ dó' níyá. Kwii 'álah siidlíj'go Naat'áanii Nééz wolyéhéé kóníigo nihich'í' haadzíi':— "Gáamalii kwii bił kékéhoht'íngíi 'ádaaníigo kóó dí-kwíigo shíj' dá'ák'eh biniiyé kéyah ḥa' nínáádahaadláá'. 'Áko diné nohlinigíí níwohjí' náás náádoohkah," danihiłníi lá.

(Page 9 bikáá'gi baa nááháni')

TŁ'OHCHINÍJÍ DINÉ KÉÉDAHAT'ÍINII BAA HANI'

"Nagháíí dził nineez hoolyéhígíí bich'íígo," nihidíniid. 'Éí haa yit'éego baa ntsídaahkees lá? nihi'doo'niid. "Dooda, di-né náás náádookahígíí lá 'éí dooda ni," dííniid shí 'ákwii. "Jó 'aadi tsékooh góyaa 'éí shí shikéyah. 'Áko 'éí bik'ináádeesh-dálígíí 'éí dooda. 'Áadóó díí diné náás náádookah dadohní-níí 'éí t'áá 'iiyisíí dooda. T'áá 'aadóó ha'át'éego da nihá baa náádookahígíí nihá náádookah. T'áá nihilááh 'áhoníltsgo nihá náádookahígíí nihá náádookah. Jó kót'éego yá'át'éeh dooleeł. Shí 'ákót'éego baa ntséskees. T'áá nílédéé' t'áá 'ákót'éego bee hanásdzih. Nagháíí Naat'áanii Yázhi ho'di-nínigíí t'áá 'ákóhodishníigo biniiyé haa náshdááh. 'Áadóó k'ad t'áá 'ánoltsó 'ahíohkai. K'ad haa shíj yit'éego nihá baa náádookahígíí. 'Áadóó díí t'áá tó 'ádingóó nihi'flníi'ígií 'alldó' ha'át'éego shíj nihá baa ntsídaahkees dooleeł. Díí nááhál-tíjgo dóó náadzasgo be'ak' idgóó tó náahadleehígíí 'éí t'éiyá bikiin kééhwit'i. T'áá 'iiyisíí bidziilgo tó háálínígíí 'ádin. Bi-dziilgo haa'í da tó deezlí 'ádin. Doo nahałtin dago dóó doo yidzaas dago 'éí dibáá' béeda'íidíi'niil. 'Áko díí k'ad dibáá' biyi' góne' 'anihídássooyil. 'Éí díí Gáamalii dajílínígíí daats'i hazaak'ehgo," dííniid.

'Áadóó 'aají' bee 'ahił dahojilni'go hodíína'. "Áko díí
nihá náhásdzogo daatsí' ałtso biyi'jí' kódoohnííł? Díí t'áá
'iiyisíí hóteelgo nihee nahodeeztqąd lá," nihí' doo'niid. "K'ad
hazhó'ó bééhoozingo shíí 'índa haa yit'ée dooleeł," náádeesh'-
niid. "Lá'qa, jó 'ákót'ée lá. T'áá baa hwiinít'íjgo shíí béé-
hodoozíjíł. T'áá nihá baa ndadíi't'íjíł. Dóó t'áá nihá béého-
doozíjíł," jidiíniid 'éí Naat'áanii Nééz ho'di'nínéę nihaazh'ni'-
eezhgo.

'Aadóó wóshdék' t'áá bíhólñihígíí nihinant'aí 'ándajiil-
jjhgo hodeeshzhiizh. Gáamalii danilínígíí ḫa' nihinant'aí
daazljj'. 'Áko t'áadoo ts'ídá yéigo bidziilgo nihá dahodeez-
'qá da. 'As'ahgóó nihinant'aí sil'ígíí 'ádin. T'áadoo hodí-
na'i nahjj' háhákáahgo yaa naaskai. 'Aadóó náás hodeesh-
zhiizhgo Gáamalii ḫa' t'áá béédahoniilzin, 'éí nihinant'aí
náánásdljj'. Díí nihinant'aí náánásdljj'ígíí t'áá kóó t'áá nihin-
nááł ndahaazhchíinii ḫa'. T'áá nihitahgi binaalyéhé bá hoo-
ghan dóó 'ayóo diné bizaad yidiits'a' nt'éé'. 'Áádóó diné 'ał-
dó' 'ayóo yich'ijí niljj' nt'éé'. 'Éí 'índa t'áá yéigo nihiká 'eel-
wod. Nihitahgóó t'áá bí bił tá'dílyeedgo nihinaalnish nt'éé'.
Kéyah nihá baa hwiinist'jjd lá níigo ḫah nihil ch'ihoníq. 'Á-
yaanida naaltsoos ḫa' bee shaa yínil níigo nihil hoolni'. Kóó
siłtsooz, jó 'akon danol'í nihidiiniid. Nt'éé t'áá 'aaníi 'ákó-
t'éego naaltsoos bikáá'. Tł'ohchiní kin sinilí dóó ch'ihoodzo.
'Éí 'áádóó kojí Naasht'ézhí bihoodzo bihodiidzo lá. Níwohji-
go 'éí nléí dził ní'ahígíí biniit'aagóó dóó nléí kojí halgaidi
dził dee'nil 'éí biláahdi nihá hodidzóóh lá. 'Áádóó kojigo
Naasht'ézhí bihoodzo bináhodidoodzoh lá níigo yee nihil hool-
ni'. Kót'éego nihá baa hwiinist'jjd lá nihilníigo naaltsoos bi-
káágo danilíjj'. Jó 'ákót'éego baa hwiinít'jj. 'Éí 'ákódzaa
yéeni'. Gáamalii dayíníi'go yaa hahodííldláád lá. Kodóó
kin sinilí dóó hahoodzooígíí 'éí dooda. Níwohdi, Gáamalii
nineel'qádi, 'áadigo hoodzogo 'éí yá'át'ééh daaníigo yaa ha-
hodííldláád. T'áá 'áko ndi haashjj yinééh nt'éé'. Ts'ídá
k'adéé hazhó'ó béeħoozjjhgo kéyah nihá yaa yinít'ínééh háadi
shjj' chidí naat'aí bił bidah ch'éét'a' hodooniiid. Dóó ḫa'
bée'niitsaahgo biniinaa t'óó nahjj' nihits'qq' hanáádzá. 'Aajj'
kéyah nihá baa hwiinít'ínééh t'áá níít'éé' nt'éé'. 'Éí 'áádóó
t'ah doo bidziilgo nihinant'aí náhádleehgóó díí jjigóó 'ákó-
t'éego yit'ih. Díí kót'éego shił béeħózin, jó 'akon

'Éí 'áadóó t'ah nít'éé' t'áá diné béesh bqgh dah naaznilí danilíjgo diné t'áadoo le'é yá yaa nídaat'í yiniiyé Tségháhoo-dzánídi 'álah nádleeh hodoo'niid. 'Índa díí Tł'ohchinígi kékéhoht'íinii ṫa' béesh nihqgh dah doot'áál hodoo'niid. 'Áko 'akwii ch'éeh 'áltaa dazhdilníihgo t'áá nihí ṫa' kodóó soozíj dooleel náánihi'doo'niid. 'Éí diné bił kékéhwiit'íinii 'áda-nihílní. 'Ákódzaa ṫa' ndahosiiltj. 'Áko 'éí béesh nqgh dah doot'áál dahodii'niid. 'Éí 'ákódzaa, diné béesh bqgh dah yis-t'ággo Tségháhoo-dzánígo nihá 'aknénádéél 'éí 'éé'

'Áádóó t'áadoo ts'ídá laí' náhahí t'ah nt'éé' ts'ídá t'áadoo biniiyéhégoo kodóó 'ákééj 'álnáá'deiikah níigo yaa ch'ího-ní'á. T'áá 'áají diné keédaahat'sinii t'éiyá t'áadoo le'é bá baa dahwiinít'. Wóshdée'go t'óó'jigo kéehwiit'ínígíí 'éí Tséghá-hoodzánídi béesh baqñ dah naaznilí yah 'anájahígíí láí ndi doo nihik'ýádadiltéeh da. 'Áko 'éí baqgogo kojí Kiis'áanií binant'aí daniliinii 'éí nihinan't'aí danilíjigo dó' yá'át'ééh doolee lísh lí jiníigo hozhdeez'á. Biniiyé 'álah diidleełao ba-

ńdadšíit'íjíl. 'Áají ndadidii'áál jiníigo 'éí biniiyé 'áłah siidlíjíl'. T'áá hó ha'ałk'eegi. 'Ákwii bee naaltsoos hadazhdiiłaa. 'Áádóó 'índa Be'eldiila Sinilgóó Kiis'áanii binant'aí nilínigíí bi-chíl' bił 'ída'jíllaa. 'Áádéké' náhóoni'go bee niha'deet'áqá lá hodoo'niid. 'Áko 'éí bee lá'azlíjíl' silíjíl. 'Áko 'éí 'áádóó Kiis'áanii binant'aí nihinant'aí nilíjígo hodeeshzhiizh.

'Áádóó diné béesh bqgh dah si'ání nilíjgo t'áá bidziilgo t'áadoo le'é nihá yaa yinít'ínééé t'áá hahoo'nehee ka hááyá. T'áadoo kót'é 'ílíní bi'niitsq. T'óó hanii 'átsééd 'át'í 'azljjí nt'ée' k'ad t'áá 'aaníí 'át'íjí lá. 'Éí diné 'ádin siljjí'. 'Aadóó t'óó náhodiilkq. 'Éí t'óó 'ákót'éego náás náhodeeshzhiizh. 'Áko ła' 'ákóne' 'anídoolt'eeł. Háí yee' dooleeł ch'éeh dajiníigo hoolzhiizh. Nt'ée'go diné ła' t'áá 'adiits'a'ii Na'nízhoozhí yich'ijí keéhat'í, t'óó kodi nihitah nádááh, 'éí dooleeł dazhdíniid lá, ła' t'áadoo deii'nihi. 'Áko 'éí béesh bqgh dah doot'áál níigo diné ła' yee haadzíí' lá. Díí diné béesh bqgh dah doot'áál hodoo'niidígíí 'éí 'Óltáí Yázhí dabidii'ni. 'Áko 'éí t'éiyá Tségháhoodzánígoo' 'ałnánádááh. T'óó 'áadi shi-náál 'álah ná'ádleeh níigo nihíl náhálnih. 'Éí t'óó 'ákót'éego haa shjjí nízah nihoolzhiizh. T'ah nt'ée' Be'aldíila Sinildéé' naat'áanii nilíj ła' nihaa níyá. T'áá hazhó'ó t'áá yá'át'éehgo yálti' léí'. T'áá keédahwii't'ínígi nihinééyá. 'Ákwii t'áá Ɂágóó nihíl nahasni'. Díí t'áadoo le'é nihá baa hwiinít'ínígií t'áá nihá ła' doonííl nihidiíniid. 'Áádóó t'áadoo nízaad ni-hoolzhíshí nahjjí' hanáádzá náánihi'doo'niid. 'Aajjí' doo 'é-nááhoosdzin da. 'Éí t'áá 'ákót'éego nahjjí' háhákáahgo yaa naaqkai.

'Adóó t'oo níléidi 'álah ná'ádleeh yiits'a'. T'oo 'áadi yaa naakai yiits'a'. Ha'át'eego shíj yaa naakai. 'Áko hó t'éiyá 'ákóq 'álnájídáah 'éí díi béesh bqñ dah si'áni jílí-nígíí. Díi kéyah haz'qagi 'éí doo ts'ídá nihá yaa yinít'íni da nahalingo hoolzhish. 'Áadóó baa nínádajit'íjgo haa lá yit'ée lá. T'áá níléi Be'aldíila Sinilgóó biniiyé 'álnáá'áldahgo lá haa yit'ée lá, náádashdoo'niid. T'áá daats'í yá'át'eeh dooleet. 'Áadóó diné t'áá kwii bił kéedahwiit'ínií t'áá 'éí ła' béesh bqñ dah ndoot'áál dazhdííniid. Kodéé'go t'oo nihitah ná-dáahgo béesh bqñ dah si'áni nihá nilnígíí la' t'áá bíyo' t'áá nihí'oh neel'q náhalin. T'áá 'íiyisíí t'áá nihééhojísin dóó t'áá 'íiyisíí t'áá k'é ndi 'éí dooda dooleet ła' dazhdííniid. 'Áko 'á-kwii diné ła' bee hadajisdzíí'. 'Éí dooleet dazhdííniid. 'Áko ndi t'áá bee 'áts'áíkah nahalingo háádadzidzih. Díi diné bee ha'oodzíí dishnínígíí 'éí t'áá shí shitsóigo 'éí bee hadajis-dzíí'. 'Éí 'ákódzaa yéé 'akwii baa hahozhdííldláad t'áá 'ált-s'áq' dajíl'íjgo ha'át'eego shíj. 'Aají' ha'át'eego shíj nináá-náskidgo diné ła' bee hanáádajisdzíí lá. 'Áko 'éí naaltsoos bá 'adahaas'nilgo t'áá kodóó nilníqéé naaltsoos bá 'aghá níi-dee' lá. Łahjí bee ha'oodzíí'ęę 'éí t'áá 'a'oh siljí'. 'Áko 'éí daats'í k'ad béesh bqñ dah yist'q. 'Adóó 'éí t'áá' naaznilí ha'nínígíí 'éí t'áá bénídaahoosdzin. Siláago da. 'Ólta'í Yázhí ha'nínígíí 'éí 'ánihwii'achii 'áho'diilyaa. 'Éí 'aají' 'ákódaa-dzaago k'ad 'ákót'eego kéehwiit'í.

(This is the third and final installment of the Ramah story. The complete text will be published soon in bilingual form.)



Tónteel¹ wónaanídi Berlin, Germany hoolyéedi Russia bisiláago hóda'ats'ihi-
go t'áá 'áde'ego bił 'ałk'iijíeet ha'nígo baa hani'. Russia bisiláago yina-
nit'aí danilínigíi ta' kwii 'asdzáni yił siz̄. 'Eí shíí Berlin hoolyéegi siláago
yinant'aí niilíigo díí t'óó nichxq'igo baa dahani'íígíi yaa na'a eesh. Sokol-
ovský joolvé iiní.

'IINIŁTA'ASH BÉHONÍSIN

Wáashindoondi bee haz'ánii 'ádeił'ínigíí ts'ídá t'áá 'ákwíí jí naaltsoos ch'ídayiiníi. Díí naaltsoosigíí t'éiyá yaa nídaat'sinii yaa dahani'go bee ch'ihinidéeh. 'Akée'di bee haz'ánii 'ádeił'ínigíí álah sil'í éedéq'á 'éí ła' díí ch'iini'q, díí nihikéyah biyi'gi daa shíj néelqá' diné dóó 'asdzáni doo 'ííltá' da, béeso yik'é da'íidoołtahígíí bá ndoo'níl dadíniid. Díí bee haoodzí'ígíí t'áá 'íiyisíi nihil yá'ádaat'éeh, háálá Naabéehó daa shíj néelqá' doo da'ííltá' da.

Bee haz'ánii 'ádeił'ínigíí 'ádaaníigo k'ad tseebíi nááhaiidqá' daho'déélta'qá bee nihil béédahoozin, 'áko neeznádi miil ntsaaigíí bíighahgo díí nihikéyah Wáashindoondi bináhásdzooigíí biyi' doo 'ííltá'ii hóló dadíniid. Jó 'áko díí neeznádi miil ntsaaigíí 'ázhnéelt'e'go naaltsoos hani' bee ndanideehgíí doo hoł béédahozin da, dóó yadiizníi bik'eda'ashchínigíí dóó tózis bik'eda'ashchínigíí doo hoł béédahozin da. Díí neeznádi miil ntsaaigíí bíighahgo doo da'ííltá' da dishnínigíí t'éiyá naadiin 'ashdla' dóó deigo béédááhaágíí 'ááldishní.

Da'ahijigánéedqá' táadi neeznádiin dóó ba'aan 'ashdladjindi miil diné yilt'éego dabidi'níl'íjgo t'óó naaltsoos yidadeeshchid, bízhi' doo yéedahósingóó. Bilagáana t'éiyá t'ááláhádi neeznádiin dóó ba'aan tádiindi miil yilt'éego doo 'ak'eałchi'í dóó naaltsoos wóltá'ígií doo bił bééhózin da lá. Naakaii łizhinii t'éiyá naakidi neeznádiin dóó ba'aan naadiindi miil yilt'éé lá. Díjdi neeznádiin dóó ba'aan tádiin dóó ba'aan táadi miil t'éiyá t'áá 'áłts'ísiqo hoł 'éedahózin ndi siláo doo bíighah da hodoo'niid. 'Áko t'óó 'ahojyóó silágagó dazhdoookah yéé naaltsoos doo hoł béédahózingóó biniinaa t'óó t'qá' hajiiskai.

Diné dóó 'asdzáni naadiin 'ashdla' dóó dei-béédááhaágíí neeznádi miil ntsaaigíí yilt'éego naaltsoos doo bił bééhózin da. Bilagáana t'áá díí kéyah nihil dah si'ánigíí biyi' ndabi-diizchínigíí t'éiyá díj'di miil ntsaaigíí dóó ba'aan naakidi neeznádiindi miil yilt'éé lá. Bilagáana tó wónaanádi ndabi'diizchínigíí t'éiyá táadi miil ntsaaigíí dóó ba'aan t'ááláhádi neeznádiindi miil yilt'éé lá. Naakidi miil ntsaaigíí dóó ba'aan tsosts'idi neeznádiin-

di miil t'éiyá naakaii łizhinii.

New York hoolyéego náhásdzooigíí biyi' naaltsoos doo bił bééhózinii t'ááláhádi miil ntsaaigíí yíighahgo 'ánéelt'e'. Illinois hoolyéego náhásdzooigíí biyi' t'éiyá, díj'di neeznádiin dóó ba'aan hastádiin dóó ba'aan naakidi miil naaltsoos doo bił bééhózin da. Pennsylvania hoolyéego náhásdzooigíí biyi' dóó t'éiyá hastádiin dóó ba'aan náhást'ediin dóó ba'aan hastádi miil. Louisiana hoolyéego náhásdzooigíí biyi' dóó t'éiyá díj'di neeznádiin dóó ba'aan tádiindi miil diné dóó 'asdzáni naaltsoos doo bił bééhózin da, 'áko díí Louisiana hoolyéego náhásdzogó bii' kééhojit'í-nigíí k'asdqá' 'alníi' dóó naaltsoos doo bééhózin da. 'Áko díí nihikéyah biyi' doo da'ííltá'ii ts'ídá táadi college dayííltá'ígií yiláah 'ánáneelt'e'. Diné doo 'ííltá'ii t'áadoo le'é doo yik'i'diitjih da. Diné doo 'ííltá'ii báhádzid, háálá bikéyah biyi'gi 'ádahooníligíí doo bił bééhózin da. 'Áadóó díí nihikéyah dah si'ánigíí biyi' diné kéédaht'íngíí t'áadoo le'é da 'ádoolníligíí doo bił bééhózin da. 'Óltá'gíí dóó 'ak'elchihígíí hoł bééhózingo t'éiyá hoł 'ééhózin dooleet, 'ak'elchihígíí hoł bééhózingo 'ádahót'íjdi dóó 'ádahooníili hoł bééhózingo t'áadoo le'é doo nanit'agóó bik'izhdi'yijih dooleet.

Diné doo 'ííltá'ii dóó 'ak'elchí doo bił bééhózinii ɬeezh bee hahalkaadí dóó 'alts'qá' deeníní bee nda'anishígíí t'éiyá baa hidit'aah, háálá t'áá 'íiyisíi hojyáq' ndi bá njilnishígíí naaltsoos haa yiníltsoozgo doo hoł bééhózin da dooleet, dóó bee na'anishí bik'eda'ashchínigíí doo hoł bééhózin da, 'áko t'áá gaan bee na'anishí t'éiyá há 'ahóót'i'.

K'ééda'didléehii díí nihikéyah yii' kéédaht'íngíí naakidi miil ntsaaigíí dóó níwohjí' yilt'éego díj' nááhaijí' ndi t'áadoo da'ííltá' da, 'áko da'óltá' ndi, dayóltá'ii doo bił bééhózin da. Wáashindoondéé' naaltsoos ch'ihinideehígíí, k'ééda'dilyééhgóó yaa halni' ndi doo bił bééhózin da, k'eelyéí bizis bik'eda'ashchínigíí ndi doo bił bééhózin da. Daa dašq' yit'éego dóó daa dashq' noolingo dóó daa

dashq' néelqá' nínáda'nit'íjih doo nít'éé' díí k'éeda'didléhígíí t'áá 'alts' da'ííltá'go?

Díí lá bee haz'ánii 'ádeił'ínigíí yaa dahoolni'. Diné dóó 'asdzána naadiin 'ashdla' binááhai dóó deigo neeznádi miil ntsaaigíí yíighah 'ánéelt'e'go doo 'ííltá' da dadíniid. Doo da'ííltá'ígií biniinaago ti'dahooníih dóó bił nádhodíznózbíjí, 'éí yéego t'áadoo le'é doo yik'i'da'diitjih da. 'Áadóó t'áadoo da'ííltá'ígií ła' yiniinaa communists wolyéego dah 'ooldahígíí yihidiikáahgo Wáashindoondi yik'iji' náhidii-néeh. Díí neeznádiindi miil ntsaago diné dóó 'asdzáni doo da'ííltá'ígií t'áá Bilagáana ehjí yáadaatlí'. 'Áko Naabéehóshqá', saad t'áálá'í ndi doo bił bééhózinigíí? Naabéehó nohliinii t'áu nihil nihizaad wóltá' dóó bee 'ak'elchí bíhooł'qá' go daa shíj néelqá'góó nihil 'ééhózin dooleet, dóó yá'át'éehgo t'áadoo le'é bick'ídadi' yootjih dooleet.

It was pointed out in The Congressional Record that, according to the last census, there are 10,000,000 people in this country who cannot read and write our language. During the war 350,000 men examined for the armed forces had to sign their names by thumb-print, and in addition to these there were 433,000 men who had only rudimentary knowledge of reading and writing.

Of these 10,000,000 illiterates (all over 25 years of age), 4,200,000 are native born whites; 3,100,000 are foreign born, and 2,700,000 are negroes.

New York state has more than 1,000,000 illiterates; Illinois, 462,000; Pennsylvania 696,000; California, 385,000, and Louisiana 430,000. There are three times as many illiterates in our country as there are college graduates.

A man who is illiterate cannot gain a clear understanding of things, and a man who cannot understand is a potential source of danger. He cannot read the labels on bottles and packages; he cannot understand our national problems and undertakings, and he cannot better himself through reading. Regardless of his inherent intelligence, he is restricted to the most menial types of work. The pick and shovel are the only tools he can use safely.

Over 2,000,000 farmers in this country cannot read government publications on agricultural topics, which could be of great moment to them. They cannot even read the directions printed on a package of seeds.

It is of note that these 10,000,000 illiterates, for the most part, at least SPEAK English. They are at a disadvantage because they cannot write or read the national language. How much worse off then are the Navahos, over half of whom cannot even speak English.

